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2004 MONOGRAPH SERIES

(PART I)

National Association of African American Studies

National Association of Hispanic & Latino Studies

National Association of Native American Studies

International Association of Asian Studies

OMNI HOUSTON HOTEL WESTSIDE
HOUSTON, TEXAS

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NAAAS & Affiliates
c/o Lemuel Berry, Jr., Ph.D.
Executive Director
PO Box 325
Biddeford, ME 04005-0325
www.naaas.org

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A HOLISTIC APPROACH TO THE CAPITAL BUDGETING DECISION PROCESS

CONFIDENCE W. AMADI
FLORIDA A&M UNIVERSITY
TALLAHASSEE, FLORIDA

A Holistic Approach to the Capital Budgeting Decision Process

ABSTRACT

The capital budgeting techniques of payback period, net present value, internal rate of return and profitability index, which have successfully been used to identify acceptable projects, provides conflicting decisions when projects differ in scale, life and/or cash flow pattern. Current teaching practice emphasizes a one-size-fits-all technique that can be used in all cases. This paper proposes an approach that incorporates the information provided by each technique into a composite index that eliminates the conflicts and provides for the inclusion of management preferences and options into the capital budgeting decision process.

INTRODUCTION

The overriding objective of a business enterprise is the maximization of shareholders' wealth. To achieve this goal, management endeavors to accept projects that generate more benefits than they cost. In other words, the cash flow generated by a project needs to exceed the cost of the project. Deciding on an acceptable project is further complicated by the fact that cash flows are vector quantities, with magnitude, timing and risk dimensions. Errors in defining as well as in combining these dimensions of cash flow can lead to the acceptance of a project that otherwise should be rejected. Determining the acceptability of a project is the subject of capital budgeting, a topic that is extensively covered in most fundamental textbooks in finance. Briefly, the techniques used in evaluating capital projects include one or more combinations of the following techniques: payback method (simple and discounted), net present value method, internal rate of return method, and the profitability index (PI) method. Generally, the most

recommended technique has been the net present value (NPV) method while the internal rate of return has been criticized extensively for various reasons. The objective of this paper is to present a unifying approach to capital budgeting that emphasizes the strengths of the NPV, the IRR and other capital budgeting techniques, while bypassing their individual conflicts and drawbacks. Specifically, this paper will show that the case against the IRR is based on the misinterpretation of a mathematical technique on one hand and a deviation from the original objective of capital budgeting on the other. In addition, this paper will shed some light on some of the drawbacks of the NPV concept that have been overlooked in the attempt to discredit the IRR.

BRIEF LITERATURE REVIEW

Capital budgeting technique is a topic that is widely covered in all finance textbooks. Current research has focused mainly on the problems inherent with the internal rate of return and its conflict, in ranking projects, with the net present value method. Another area of research interest is the multiple IRR produced by projects with multiple sign reversals in the cash flow.

The modified internal rate of return which was introduced to address both the reinvestment rate assumption and the multiple IRR has met with mixed response. Keef and Olowo-Okere (1998) have criticized the MIRR on the ground that it does not have an economic interpretation. Moreover, they argue that "the reinvestment of the intermediate cash flows at the IRR is not implied in the use of this method". Wong (2000) proposes a net present value of terminal wealth and profitability index of terminal wealth as an alternative to the IRR and NPV. The terminal wealth concept has no economic

interpretation within the context of capital budgeting. In addition the reinvestment rate and risk adjusted required return need to be estimated. Keef and Roush (2001) focus on the drawbacks of the marginal internal rate of return concept that has been advocated in the analysis of projects of different scale. They argue that the use of marginal IRR ignores the fact that IRR is not additive. Moreover, it is still subject to the same criticisms of the conventional IRR. Kennedy and Plath (1994), presents a marginal return on invested capital (MRIC). The MRIC is obtained by decomposing the cash flow into inflows and outflows. The discount rate that equates the present value of cash outflows to the present value of the terminal value of cash inflows is the MRIC. Lefley (1997) notes that the modified internal rate of return (MIRR) assumes that the reinvestment rate and the cost of capital are the same. Also, MIRR is sensitive to the variation in the expected life of the project. Sirmans (1997) notes that the exclusion or the lack of inclusion of managerial options in the NPV analysis is "poorly suited for investment valuation in the presence of real options.

All of the above studies seem to have one thing in common. They all focus on modifying the NPV or IRR or the cash flow to obtain a single measure for the accept/reject decision. There is no one-size-fits-all to capital budgeting.

CRITICISM OF THE IRR

One of the major criticisms of the IRR method is the existence of multiple values for some cash flow patterns. This criticism is hardly justified. Consider a typical investment with an initial cash outflow (I_o) and cash flow CF_t, (t =1 through n). The IRR

is calculated such that the present value of the cash flow stream is equal to the initial cash outflow. This is usually expressed mathematically in the form:

$$\sum_{1}^{n} \frac{CF_t}{(1+IRR)^t} - I_0 = 0 \qquad (1)$$

This can be recast in the form of an n^{th} order polynomial as:

$$\frac{CF_1}{(1+IRR)^1} + \frac{CF_2}{(1+IRR)^2} + \frac{CF_3}{(1+IRR)^3} + \ldots\ldots + \frac{CF_n}{(1+IRR)^n} - I_0 = 0 \quad (2)$$

If we substitute $CF_t = a_t$, $(-I_0) = a_0$ and $\left(\frac{1}{(1+IRR)^t}\right) = x^t$ into equation (2) above and with a slight re-arrangement, we obtain:

$$a_n x^n + a_{n-1} x^{n-1} + a_{n-2} x^{n-2} + \ldots\ldots + a_3 x^3 + a_2 x^2 + a_1 x^1 + a_0 = 0 \,. \quad (3)$$

Equation (3) is a basic n^{th} order polynomial. Thus with a quick reference to an elementary text in algebra, (see Foerster, 1999), one will see that one of the theorems on higher order functions is that "If P(x) is an n^{th} degree polynomial, then P(x) has exactly *n* linear factors." Translation, a polynomial of n^{th} order, has exactly *n* roots. In other words, the mathematical method of determining the IRR will always lead to multiple solutions. The existence of multiple roots is a mathematical concept. The IRR in the literature and textbooks is defined as all real number solutions that result in a zero net present value. The multiple IRR can be compared to a chain with many links or a structural member. A chain is only as strong as its weakest link. A structural member can fail under an infinite number of applied loads, but the relevant load is the *first* load at which the structure fails. Thus for practical purposes the relevant IRR is the smallest real discount rate that equates the present value of expected cash flow to the initial investment of a physical project.

Consider a project with two real IRR, R_1 and R_2, such that R_2 is greater than R_1. It is highly impractical that any discount rate greater than R_1 will be expected to result in a positive net present value for the project. The pre-occupation with higher IRR is a consequence of a misplaced emphasis on the mathematical solution rather than the physics of the problem. In other words, the existence of multiple roots should have no impact on the usefulness of the IRR as a capital budgeting technique.

The IRR method has also been criticized on its ranking of projects with unequal lives. Van Horne and Wachowicz (2001), use an example of two mutually exclusive projects, one with all its cash flow in one year and the other's in three years. The evaluation of these two projects ignores the yield curve and all its implications. The one year investment could be likened to a money market investment whereas the three-year investment as a longer term. Using the same required return, either assumes that both projects belong in the same risk class or amounts to penalizing the shorter term investment. The use of one discount rate for projects of markedly different lives(as is customary in textbooks) ignores the time dependent nature of opportunity cost. The first step in project evaluation is the forecasting of the expected cash flow. This is where the difference in the opportunity cost of projects with different lives arises. The forecasting of future cash flows is a conditional forecast, implying that in order to forecast the project's cash flow, one has to forecast the variables that affect and determine the magnitude and timing of these cash flows (see Pindyck and Rubinfeld, 1991). The farther the forecast of market conditions as well as competition into the future, the more of a 'guesstimate' the forecast becomes. This increases the forecast error and hence the inherent risk of the expected cash flow. This increase in risk makes a case for the use of

different opportunity cost for projects of different lives, an issue that is totally ignored in projects of unequal life and irrelevant in projects of equal life. To account for risk and yield curve, different risk-adjusted discount rates should be used for different projects and for different years to calculate NPV. This practice, though ideal, further complicates the capital budgeting process by introducing another source of error, forecasting risk-adjusted discount rates. This is where the IRR concept displays its relevance. It sets an upper bound on the discount rate.

Another criticism of the IRR is based on the implied reinvestment rate. To correct for this, the modified internal rate of return (MIRR) was created. The reinvestment rate issue is not a problem with the IRR methodology rather it is a misapplication of the investment objective. Consider two investors, INC and TERM. Both are evaluating the appropriateness of purchasing a ten-year, 10% coupon bond. INC is interested in the income provided by the coupon payments. TERM on the other hand wants to accumulate a certain amount ten years from now. As a result of their differing investment goals, their evaluation of the bond issue will be very different. INC's analysis and concern will focus on certainty of payment and safety of principal. On the other hand, TERM will be concerned, not only with the aforementioned issues, but also with the reinvestment rate of the coupon payments. In a similar light, the objective of the firm is to maximize shareholder wealth, as measured by the firm's stock price. The firm's stock price is the present value of the expected cash flow generated by the firm's projects, discounted at the investor's required return. Hence the reinvestment rate, though of concern to current shareholders, is a new capital budgeting and dividend policy issue. The availability and profitability of future investment opportunities will determine the reinvestment rate of the

cash flows generated by previous projects. Thus the accept/reject decision on a project should not depend on future decisions of the firm. Moreover, as stated earlier, the IRR only states the minimum real discount rate that equates the present value of the expected cash flow to the initial capital outlay. It is the maximum cost of capital beyond which the project will be expected to detract from shareholder wealth. Thus, the reinvestment rate assumption and its criticism of the IRR is a misuse of the IRR too.

PITFALLS OF THE NPV

The IRR conflict can best be understood by examining the NPV and the general recommendation that it be the one-size-fits-all tool of capital budgeting. Recall that the NPV only measures the expected increase in shareholder wealth (given the required return), if a project were to be accepted. Because the NPV is an absolute measure, it is not designed to discriminate between projects differing in scale or duration. But the fascination with the NPV is such that this disadvantage has been construed to become virtues.

Consider the case of two projects of differing scale in which the IRR and NPV give conflicting rankings. In order to justify the superiority of NPV over IRR, textbook treatment of this topic relies on the assumption of frictionless capital markets. In practice, capital markets have friction that is not negligible. Assuming away the key drawback on the scale of an investment amounts to a bias in favor on NPV. How the impact of friction in capital markets affects the rankings of projects with different scale is left unanswered. The answer could tilt the scale in favor of the IRR ranking. Moreover, the ranking of projects of different sizes based on their NPV goes against the concept of comparing

apples to apples, a practice that is the norm in financial analysis. Trend analysis as well as cross-sectional analysis, all rely on the common-size financial statements.

The bias towards the NPV ranking is also evidenced in the treatment of the *Fisher interest* rate effect on mutually exclusive projects. The NPV ranking of these projects depends on the value of the required return relative to the discount rate that equates the net present value of the two projects. The dependence of the NPV ranking on the Fisher interest rate is a consequence of the convexity and duration of the present value profiles of the cash flow of the projects. The convexity and the duration determine the sensitivity of the present value profile of a cash flow stream to changes in the discount rate. The determination of the cost of capital is a subject that has been covered extensively in the literature. Several methods have been proposed to determine the cost of capital, with each of the methods heavily loaded with assumptions. In addition, there is wide variation in the value of the cost of capital determined from each method. For a given method, for example the Capital Asset Pricing Model, the value of the cost of equity depends on the estimate of the beta coefficient of the firm. The value of beta depends on the estimation period as well as the holding period on which the returns are based. *Value Line* and *S&P* both give different values of beta for the same firm (Coca-Cola Co.'s beta is given as 0.95 by *Value Line* and 0.73 by *S&P*). With the constant dividend growth model, the value of the cost of equity is very sensitive to the assumed long-run growth rate in dividends.

In light of the uncertainty surrounding the estimates of the cost of capital, and the sensitivity of the net present value to changes in the cost of capital, the use of the NPV as the paramount capital budgeting technique, raises a lot of questions. It is this uncertainty

that lends support to the IRR as a major capital budgeting tool. The IRR sets an upper bound on the magnitude of the cost of capital if the project is to add to shareholder wealth.

COMPOSITE INDEX OF ACCEPTABILITY

It is evident from the above discussion that both the IRR and the NPV have their limitations, but nonetheless they provide valuable information in assessing the desirability of an investment. The problems arise when they are used to address issues for which they are not designed to address. There is no magic wand in capital budgeting that can be applied to every situation. In a survey of Fortune 500 companies in 1993, Bierman (1993) found that 84 percent of the surveyed firms used the payback period technique, 99 percent used the IRR and 85 percent used the NPV method. Similar study in 2001 by Graham and Harvey (2001) found that 74.9 percent used the NPV method, 75.7 percent used the IRR while 56.7 percent used the payback period method. It is apparent from these studies that firms do not rely on one single capital budgeting technique. Financial practice is replete with situations in which different measures are used (in composite form) to evaluate a financial situation. For example, the 5Cs of credit are used effectively to provide a composite profile of the ability of an economic unit to meet their financial obligations in the process of deciding whether or not to grant credit to the unit. A composite score provided by multiple discriminant analysis is successfully used in evaluating the probability of declaring bankruptcy by a firm. The same could be true for capital budgeting in the non-financial sector.

Each of the five capital budgeting techniques provides a unique insight into the profitability of a project. The simple payback method provides a measure on how quickly the initial fund can be recovered, albeit assuming a zero discount rate. It provides a measure of the liquidity of the project. The discounted payback addresses the issue of the dependence of the profitability of the project on distant cash flows that are more susceptible to competitor's reactions and, in general, to longer term uncertainties. The net present value gives an indication of the expected increase in the wealth of current shareholder given the projected cash flows and the estimated cost of capital. The internal rate of return addresses the issue of uncertainty in the cost of capital and provides an upper limit for the cost of capital if the project is to enhance shareholder wealth. The profitability index provides a common size measure of the project's profitability. It is the expected payoff per dollar invested in the project. Armed with the information provided by these measures on a project, management is better able to assess the overall profitability of a project and projects in the context of real world capital market imperfections and constraints. In short, there is no *one-size-fits-all* in capital budgeting.

For purposes of ranking projects, a composite acceptability measure can be constructed as follows: $$CIA = C_{PB}Y_{PB} + C_{DPB}Y_{DPB} + C_{IRR}K_{IRR} + C_{PI}K_{PI} \quad (4)$$

where:

CIA is the Composite Index of Acceptability

$\mathbf{C_{PB}}$ is the simple payback period weight.

$\mathbf{C_{DPB}}$ is the discounted payback weight.

$\mathbf{C_{IRR}}$ is the internal rate of return weight.

$\mathbf{C_{PI}}$ is the profitability index weight.

$\mathbf{Y_{PB}}$ and $\mathbf{Y_{DPB}}$ are the relative deviations from the management determined cutoff payback and discounted payback periods, respectively

$$Y_{PB} = \frac{PB - PPB}{PB} \qquad \text{and} \qquad Y_{DPB} = \frac{DPB - PDPB}{DPB} \qquad (5)$$

PB is management determined simple payback cutoff period.

PPB is the project simple payback period.

DPB is the firms discounted payback cutoff period

PDPB is the project discounted payback period.

$\mathbf{K_{IRR}}$ is the relative excess of the IRR above the project required return.

$$K_{IRR} = \frac{IRR - RR}{RR} \qquad (6)$$

RR is the required return for the project.

$\mathbf{K_{PI}}$ is the profitability index defined as

$$K_{PI} = \frac{PV - I_0}{I_0} = \frac{NPV}{I_0} \qquad (7)$$

To illustrate the application of the CIA, consider a mutually exclusive presented in the table 1. The cut-off period are assumed to be 3 and 5 years for the simple and discounted payback, respectively. The cost of capital is 15%. The values of the variables for the CIA equation are presented in the Table 2. Panel A shows the project cash flows, Panel B contains the profitability measures for the projects along with three sets of assumed weights. Based on the traditional measures simple payback, discounted payback and internal rate of return, project S is preferred over project L. The NPV and profitability methods recommends acceptance of project L. Panel C shows the input data used in the CIA equation, along with the CIA for the assumed sets of weights. The CIA of project S is greater than that of project L in all the assumed weights. Project S is

therefore accepted over project L. Since the NPV criterion is not suitable for projects that differ in the level of investment, it is not directly included in the CIA index. The use of the CIA provides a generalized criterion for capital budgeting decisions. The use of a single capital budgeting technique can readily be seen as a special case of the CIA in which the weights of the other techniques are assigned a value of zero.

CONCLUSION

Capital budgeting is arguably one of the most important functions of a business enterprise. The identification and acceptance of projects that enhance and increase shareholder's wealth is not only the primary goal of a firm, but also its lifeblood. As a result, the process of identifying and selecting these projects is of utmost importance. It is not a task that should be left to one number, method or criterion. The conventional method of looking for one method that is ideal for every situation is too simplistic. It ignores the multidimensional nature of profitability. Moreover decision criteria must have an economic interpretation to be of practical significance. Each of the five principal capital budgeting techniques meets this requirement. Each provides a measure of profitability. Each has its limitations. Neither of these methods by itself can completely discriminate between projects that differ in scale, life, cash flow pattern or their combination. Hence, a composite that takes advantage of the strengths of these methods as well as providing management with an avenue for incorporating its options and policy preferences into the capital budgeting selection process, should be a better selection criterion than the currently advocated one-size-fits-all. The CIA developed in this paper does just that.

TABLE 1
NUMERICAL EXAMPLE OF *CIA* APPLICATION
Panel **A**: Project Cash Flows.

Year	Cash Flows L	Cash Flows S
0	-$200,000	-$140,000
1	25,000	50,000
2	25,000	50,000
3	25,000	50,000
4	25,000	50,000
5	350,000	50,000

Panel **B**: Profitability Measures

Tool	Weights			Project L	Project S
	I	II	III		
Simple Payback	0.25	0.40	0.20	4.00	2.8
Discounted Payback	0.25	0.20	0.20	4.739	3.904
Net Present Value	N/A	N/A	N/A	$45,386.32	$27,607.75
Internal Rate of Return	0.25	0.20	0.20	20.77%	23.059%
Profitability Index	0.25	0.20	0.40	1.227	1.197

Panel **C**: *CIA* Equation Input Data.

					CIA =*f*(weights)		
	Y_{PB}	Y_{DPB}	K_{IRR}	K_{PI}	I	II	III
Project L	-0.3333	0.0522	0.3847	0.227	0.0827	-0.0005	0.1115
Project S	0.0667	0.2192	0.5373	0.199	0.2556	0.2178	0.2442

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THE HISTORY OF THE PETROLEUM INDUSTRY IN TRINIDAD AND TOBAGO

SUNDAR W. FLEMING, PH.D.
NORTH CAROLINA CENTRAL UNIVERSITY
RALEIGH, NORTH CAROLINA

History of the Petroleum Industry in Trinidad and Tobago

To begin, Trinidad and Tobago, the two-island state, is the only Caribbean nation that produces and exports petroleum products; Trinidad, however, is just seven miles from Venezuela, a large petroleum producing nation (a member of the Organization of the Petroleum Exporting Countries – OPEC). There is, hence, regional competition for Trinidad and Tobago's petroleum products.

Petroleum production has helped Trinidad and Tobago enjoy per capita income well above the average for Latin America and the Caribbean region. Thanks to its oil wealth during the 1970s, the two-island state became the third biggest exporter of petroleum in the Western Hemisphere.[1]

Also, as a result of its increased production of petroleum products, Trinidad and Tobago has improved its political importance to the United States as Middle Eastern tensions (specially with respect to the war with and occupation of Iraq) continue to escalate. To take full advantage of its potential improved position with the "West", this small nation must solve its deep political/racial problems. Its growing political/racial problems were highlighted in an election narrowly won by the Black incumbent Prime Minister Manning versus opposition leader Panday of East Indian descent. The current political/racial problems are captured by a deep and seemingly widening split between citizens of African and East Indian descents.

This paper traces the evolution of the oil/natural gas industry in Trinidad and Tobago in hopes that it will serve as a springboard for better future social uses of "petro"

[1] "news.bbc.co.uk/i/ni/world/Americas/country-profile. /209827.stm.

dollars. Also, it is hoped that better uses of these petroleum monies will help current racial divisiveness to abate.

To begin, the Trinidad and Tobago petroleum industry dates back to 1857 when the world's second commercial oil well (on record) was drilled in Aripero in the south of the island of Trinidad.[2] Commercially viable production of oil from the first Trinidadian wells did not occur until 1909, which was the first time exports of oil left the island. Heavy production of oil, however, did not occur until the British Royal Navy converted to oil (from steam) prior to World War I. During World War I, Trinidad and Tobago became the major source of oil for the Royal Navy.[3]

Continuing, the growth of environmental concerns in North America and Europe has stimulated the development of petrochemical industries in Trinidad and Tobago. Since 1974, however, there have been no major oil discoveries in the two-island state. This fact has caused a slow decline in the country's ratio of reserves to production. It must be noted, however, that projections have been made of high reserves rivaling those of the Middle East, which could be developed as technology to drill and extract petroleum from greater than 2000 feet of water is available.[4] It has been estimated that over three-quarters of Trinidad and Tobago's crude oil reserves have already been found and as of 1985, approximately 77 percent of the oil produced was drilled off shore.[5]

The twin-island's dependence on oil production peaked during the 1970s when its production accounted for as much as 40% of the country's Gross Domestic Product (GDP) and more than 90% of its export earnings. Actually, oil production peaked in 1978

[2] https://www.petrorin.com/Aboutts page 2.

[3] http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field(0078).

[4] http://members.rogers.com/bthomson/carbbean_oil.html page 7.

[5] http://cweb2.loc.gov/cgi.bin.

with the production of 84 million barrels; oil output declined from 1979-1983. Production was revived briefly in 1985 because of a reduction in oil related taxes, but dwindling reserves and low oil prices restricted oil output.[6]

The twin-island's petroleum production has historically been controlled by transnational corporations (TNC) such as Shell, British Petroleum, Texaco and Amoco. By the late 1980s, the government had purchased all foreign petroleum operations except Amoco; Amoco as of 1989 still produced over 50% of the country's oil, possessed most of the newer, more productive oil fields and controlled 70% of the natural gas reserves.[7] Amoco's control over gas reserves is vitally important as Trinidad and Tobago switch emphasis from oil production to natural gas production.

The Petroleum Company of Trinidad and Tobago (Petrotrin) is the state owned oil company. It was incorporated as a wholly state owned oil company in 1993. It is an amalgamation of the Trinidadian remnants of British Petroleum, Shell, Texaco and Tesoro.[8]

As international oil prices dramatically declined during the 1980s, the country's economy experienced a major contraction, and natural gas (which is a naturally occurring gaseous mixture of hydrocarbon component and consists mainly of methane) was becoming increasingly important to the economy. In fact, Trinidad and Tobago contains about .3 percent of the world's gas resources and contributes about .2 percent of world gas production.[9]

[6] lcweb2.loc.gov/cgi-bin/78.

[7] Ibid.

[8] Williams, Bob "State Oil Petrotrin Pushing Foreign Investment" *Oil and Gas Journal* 25 March 2002: page 24-25.

[9] lcweb2.loc.gov/cgi-bin/79.

With the decline in oil prices and an extremely heavy oil production, the boom in natural gas exploration and development helped Trinidad and Tobago transform itself from a small oil producer into a major player on the Western Hemisphere natural gas market.[10] Whereas oil production fueled the country's economy much of the twentieth century, the nation expects it economy to be based on natural gas and its related industries for a portion of the twenty-first century.

As of 2002, natural gas is by far the dominant hydrocarbon being discovered off shore Trinidad. The country's reserves-to-production ratio for proved oil reserves has fallen to 16 years; whereas, the reserve-to-production ratio for natural gas stands at over 35 years.[11] This fact is important because the country's recent expansion in the energy industry has occurred primarily in natural gas and according to the United States Department of Energy consumption of natural gas is expected to grow by 5-28% between 1999-2020.[12]

Trinidad and Tobago's shifting energy production efforts from oil to natural gas makes marketing intelligence as natural gas is an environmentally preferred fuel as it produces no soot or ash, nor pollutants (it has helped to alleviate air pollution). Natural gas is also cheaper than most competing fuels and has become a major source of energy for commercial and industrial consumers, and it is a chemical feedstock for numerous processes.[13] In fact, natural gas is used in the production of petrochemical (ammonia and

[10] Williams, Bob "Trinidad and Tobago banking its future on natural gas" *Oil and Gas Journal* 01 April 2002: page 22-26.

[11] Renwick, David. "Reserves keep Rising." *Petroleum Economist* Jan. 2002: pages 17-18.

[12] www.whoswhotn.t.com/industry.asp? Ibid-6.

[13] www.nigeriabusinessinto.com/nigeria.opportuities.htm.

methanol), iron and steel, electricity, cement and for many industrial manufacturing purposes.[14]

In order to help offset the country's fall in gross national revenue as the oil sector has declined, Energy Minister Eric Williams has predicted that Trinidad and Tobago will became the world's fifth largest exporter of liquefic natural gas by 2005.[15] The government of Trinidad and Tobago is now trying to develop a master natural gas plan that focuses on maximizing job creation as well as the most effective way to monetize natural gas reserves.[16] At this juncture, Trinidad and Tobago is the only liquefield natural gas producer/exporter in the Caribbean as the production of natural gas began on the North Coast of Trinidad in 2002.

Being the only natural gas producer in the Caribbean is extremely important to Trinidad as it strengthens its ability to create a regional energy market. Large reserves of gas ensures that Trinidad and Tobago represents a long term business opportunity which will progress with the infusion of foreign investment. As a result, the country is becoming increasingly open to major capital expenditure projects. Capital inflows have been channeled into the energy sector in the form of foreign direct investment (FDI) which totaled US $2711 million over the period 1992-1997.[17]

As a result of recent infusions of FDI, and its considerable natural gas resources, Trinidad and Tobago is interested in creating a regional natural gas market. Seven Caribbean countries have established a Caribbean Hydrocarbons Co-operation

[14] www.trinidadlaw.com/doingbusiness/energy.html.

[15] "Trinidad and Tobago: Discovery may review oil industry *Petroleum Economist* Feb. 2002, pages 36-37.

[16] Williams, Bob. "Trinidad and Tobago's Atlantic LNG follows initial success with aggressive expansion plans. *Oil and Gas Journal* March 2002: pages 22-23.

[17] Winston Dookran page 65.

Commission (CHCC). The initial members are Trinidad and Tobago, Jamaica, Belize, St. Kitts/Nevis, Suriname, Haiti and Cuba. The objective of the CHCC is to integrate energy policy in the region. The oil importing CHCC members are now interested in keeping down their energy bills. On the other hand, Trinidad and Tobago, the only Caribbean oil and natural gas producer/exporter, looks at the CHCC quite differently than the other members; the twin island nation uses the CHCC as an instrument for promoting gas usage in the region.[18]

In conclusion, Trinidad and Tobago stands to prosper as a direct result of America's increased need for natural gas (as a cheaper and cleaner fuel alternative). As the two island-nation regains economic stability and "petro" monies filter through the economy, its environment of racial and social unrest should dramatically improve. To highlight its improved marketing position with the United States, Trinidad supplied 76% of the natural gas to the United States during the first six months of 2003.[19]

Continuing, as the domestic supplies of natural gas are being depleted in United States, Trinidad and Tobago becomes more important to America's energy needs. Clearly, Trinidad's economic and political standing within the Western Hemisphere should be elevated. Trinidad has now captured the world's largest market for liquefied natural gas, and it bodes well for job creation and the overall economic growth of the small country.

[18] "Caribbean" Trinidad to lead regional hydro-carbons commission." *Petroleum Economist*, Sept. 2001: Page 45.

[19] Garza, *Knight Ridder Newspapers News and Observer*, Nov. 3, 2003, page 9-B.

ECONOMIC INTEGRATION, UJIMA, AND 21ST CENTURY AFRICA

DR. MARCEL T. NGAMBI
ST. AUGUSTINE'S COLLEGE
RALEIGH, NORTH CAROLINA
AND
PROF. BARUTI I. KATEMBO
EDWARD WATERS COLLEGE
JACKSONVILLE, FLORIDA

Economic Integration, Ujima, and 21st Century Africa

ABSTRACT

In the early 1960s, numerous regional organizations were created in Africa to achieve internal economic cooperation, attesting to a strong desire for pan-African collaboration and unity. Because these commerce and economic links would have to be established on a practical level within or between regions, the term regional economic integration was used to express this concept. Regional economic integration (REI), sometimes referred to as economic integration, represents the systematic linkage of economies, industries, and commerce initiatives across the borders of adjacent or regional nations via trade, cultural bridging, and the movement of people. Forty years afterward, the economic integration of the Continent is still more of a slogan than a reality; it is mainly threatened today by interstate border disputes and ethnic tensions within and across borders. Despite a disappointing record, REI remains an important goal for Africa and is tantamount to the Continent's political and economic survival in the 21st century; moreover, the desire of most Africans is not only to integrate across regions economically, but also to develop a regional sense of ujima, pronounced oo-jee-mah. Ujima (Kiswahili for *collective activities*) conveys the idea of working together to build a community. Practicing the ujima concept often entails people, groups, or nations using similarities of traditions, shared values, language, history and other cultural features as a strength, resource and conduit to facilitate long-lasting political and economic links and coalitions. Unifying African people and regions through implementation of ujima-based programs is a viable strategy for augmenting REI. This paper, ***Economic Integration, Ujima, and 21st Century Africa***, will explain the importance of regional economic integration to Africa's survival and how using the tenets of ujima, particularly an indigenous lingua franca, is a catalyst for generating the kind of mutual cooperation, partnerships, and cross-cultural links necessary to create and maintain optimum flow of commerce, capital, goods and services across Africa's geo-political borders.

A LOOK AT AFRICAN REGIONAL ECONOMIC INTEGRATION TODAY: TRACK RECORD AND CRITIQUES

Overview

At the wake of independence years, African leaders realized that the geographical fragmentation of the Continent would be an obstacle to achieve sustained economic and social progress for their citizens. Therefore, as early as the 1960s, the concept of regional economic integration, i.e., the systematic linkage of economies, industries, and commerce initiatives across the borders of adjacent or regional nations, via trade, cultural bridging and the movement of goods and services was the leitmotiv (i.e., the dominant recurring theme) in the years following independence. Although there was a consensus on achieving integration, the leadership was split over the form of integration and the various structures that would supersede it. Two major approaches to African economic integration were predominant: the continental approach and a more modest sub-regional approach. The first approach, known as pan-Africanism, sought to unite all of Africa as a country under one flag; the philosophy of pan-Africanism essentially affirms the common history, culture, interests and struggles of African peoples (Katembo, 2001, p.83). The sub-regional approach was less ambitious and favored the creation of several communities, comprised of large territories, to be integrated at the sub-regional level. This latter approach was adopted and in the mid-60s, countries started interborder and intraborder negotiations to form regional economic blocs.

ECCAS AND THE REST: A HUMBLE EXISTENCE

Today, there exist a plethora of these regional institutions. Among the most prominent are the Economic Community of Central African States (ECCAS) established

in 1983 by merging the Central African Customs and Economic Union (UDEAC) with the Economic Community of the Great Lakes States (CEPGL). In West Africa, the Economic Community of West African States (ECOWAS) was created in May 1975 by 16 countries including states already involved in smaller sub-regional institutions such as UEMOA (Union Economique et Monetaire Ouest Africaine) and MRU (Mano River Union). The Common Market for Eastern and Southern Africa (COMESA) was created in 1993 and replaced the former Preferential Trade Area (PTA) which was started in December 1981 after a long period of negotiation beginning back to the mid-60s. The Southern African Development Community (SADC) was established in 1992 from its forerunner, the Southern African Development Co-ordination Conference, which was created in 1980 by the governments of nine southern African countries. The common goals of most of these regional organizations are: 1) to establish a free trade area by reducing or eliminating tariffs so as to increase trade among member countries and reduce their dependence vis-à-vis former colonial powers; and 2) to facilitate the free movement of people and goods among member countries.

Despite the existence of numerous regional institutions and decades of experimentation, the outcomes are sobering and the goals are still elusive. Trade among African countries still accounts for only 10% of their total external trade and is the lowest of any region in the world. In the early 1990s, the intra-trade of ECCAS as a percentage of total export was still 1.4%, a figure reminiscent of its early 1980s percentage level. Data for the year 2000 show that trade relations among ECCAS members is 1.1 percent of total export, a figure .3% down from 10 years prior.

The picture is pretty much the same in the other economic communities. ECOWAS for example experienced a decrease in intra-trade, down from 9.6% in the 1980s to about 8% in the 1990s; it only recovered in early 2000 at 9.8% to match its early 1980s percentage. MRU (Mano River Union) recorded 0% intra-trade in the 1990s, with intra-trade at the .8% level 10 years earlier. The MRU case can easily be explained by the instability in the region created by wars and political insurrections in Liberia and Sierra Leone.

After two decades of regional integration attempts, the Democratic Republic of the Congo's (DRC's) situation regarding trade still looks as it did in the early years of independence. Instead of creating strong links with other regional, ex-Francophone nations (Cameroon, Senegal, Gabon,…), DRC's main trading partner today is still the European Union with 65% and 73% of products exported in 1990 and 2000, respectively. France still remains the main trading partner for the ex-Francophone nations.

Today's trade picture is a familiar one - African countries are still struggling to turn around the old pattern of trade with former colonial powers. It is much easier to travel to Paris than to go to Libreville from neighboring Cameroon. If you were a citizen of Cameroon, you would need a visa to go to Gabon; however if you were a French citizen, you wouldn't bother to get one as the links between France and Gabon remain strong and the ones between Cameroon and Gabon are weak and often convey signs of mistrust. Trying to reach Nigeria or Ivory Coast from Cameroon by telephone seems like a big deal, while making a phone call from there to Paris or London is like talking to your neighbor.

SADC: THE LONE BRIGHT SPOT?

The SADC is the only economic community that shows significant improvement in intra-trade in the Continent; its intra-trade was 0.3% in the early 1980s, 3.1% in the early 1990s, and 10.9% in 2000. These encouraging statistics displayed by the SADC can be attributed to 2 major factors (the end of South Africa's apartheid regime and the ease of the civil war in Angola in the last 10 years), both of which have been catalysts for political instability in southern Africa. Since there was little or no trade during SADC's "struggle years", the sustained increase, now seen, may be more of a catch-up effect than a real trend.

WHY AFRICAN REI HAS HAD MIXED SUCCESS RESULTS?

The failure to achieve effective regional integration in Africa can mainly be attributable to a combination of 4 factors: bad strategies; lack of political will; mistrust; and war & ethnic conflict.

Bad Strategies

Integration was undertaken "from above" and did not involve the "people". It became too bureaucratic with numerous administrative meetings at governmental levels in which the principal targets were left out of the scene. Let's recall that, at the time of early REI initiatives, most political regimes in Africa were one-party systems with strong leaders controlling all branches of the government. As one scholar describes it, the role of the state (so far) has been to "control rather than to facilitate" (Cheru, 2002, p.19). The civil society was excluded from the elaboration of the roadmap for regional integration and the indigenous private sector has often been ignored (if not harassed).

Lack of Political Will

Another culprit of the failure of effective integration is the lack of real commitment or political will to achieve integration. Hence, many recommendations or decisions made at meetings were just grand promises made by countries' leaders who would then do nothing to implement signed agreements. Consequently, trade barriers remained even when officially dismantled, and no real effort was made to facilitate the movement of people.

Mistrust

The mistrust among countries of unequal power and size, to some extent, fed the lack of commitment to integration, as smaller states were not convinced of the benefits of regional trade arrangements with states larger in population, geography, and/or resource abundance. A particular concern of smaller states is that the opening of the border could lead to a flow of immigrants from populous states, rising unemployment, and security problems (Harsch, 2002, p.13-14). For these states, the potential benefits for regional integration are not obvious while the potential losses in terms of reduced revenues from tariffs after the trade liberalization are easily foreseeable.

War and Ethnic Conflict

Violence in the form of interborder disputes, ethnic conflict, coups and / or anti-government rebel forces destabilizes the political (and eventually economic) infrastructure of any nation. Warfare destroys physical infrastructure (roads, telecommunications systems, natural resources, …) and stifles trans-ethnic cooperation and trust, all of which impede regional economic integration. A climate of peace must

exist in order for investment, trade, and the movement of goods, people and services across borders to happen.

ANALYSIS AND CRITIQUES OF EXISTING REI IMPLEMENTATION STRATEGIES

Clearly, regional integration must be realized concurrently with equitable development and mechanisms for compensation must be designed to balance the losses originating from trade agreements. In other words, solidarity among member countries must be included in the equation for an effective integration and must be regulated because it cannot be obtained through market forces. The multiplicity of regional institutions adds some inefficiency to the normal functioning of economic communities. Most countries belong to at least two regional institutions. Unfortunately, these organizations sometimes have overlapping goals that may jeopardize national development programs in terms of efficiency and implementation. Obviously, present regional institutions need be streamlined in order to increase efficiency and to avoid conflicting goals and wasteful spending, i.e., fewer multilateral institutions that need adequate funding from member country constituencies.

BENEFITS OF REI

Free circulation of goods and of people must be the cornerstone of any new approach to REI; all means available (language, culture, family ties across national boundaries …) must be used to smooth out contact in the community. A smooth interaction of the people will naturally bring about more trade and business exchanges. Regional economic integration across African borders, hastened by many business cost-

reduction technologies (e-mail, Just-In-Time Delivery, videoconferencing, Supply Chain Analysis, fax,…), must also be organized around using geography, close proximity and border adjacency as advantages and strategies in providing reasonably-priced goods and services, based upon demand, to large populations of people regionally; therefore, product-delivery and trading costs should be low amongst regional nations because transportation costs (whether generated by air, rail, water, or highway modes of transport) are proportional to distance, e.g., increased trade between Malawi and its regional neighbors will be more economically viable for Malawi than mass trade initiatives between Malawi and England.

UJIMA: A NEW STRATEGY FOR EFFECTIVE REI

A new strategy for an effective regional economic integration must be designed. The strategy must correct past mistakes. The kind of strategy that is needed is one that must put the people at the center such that the institutions facilitate the interactions of people in the community, i.e., ujima. Ujima (Kiswahili for collective activities) conveys this idea of working together to build a community. Practicing the ujima concept often entails people, groups, or nations using similarities of traditions, shared values, language, history and other cultural features as a strength, resource and conduit to facilitate long-lasting political and economic links and coalitions.

Integration, i.e., economic integration, must start "from below". It must involve the civil society and the private sector and must garner support from established institutions. By-products from REI will: 1) allow interregional partnerships of decision-makers, 2) minimize ethnic mistrust, and 3) heal old wounds and grievances among

similar ethnic groups. Clearly, integration must not just be economic, but also political and social in comprehensively linking the region's infrastructure, energy network, roads and transportation systems; it must be supported by a common language in which to conduct business and trade, e.g., Kiswahili is very important in East Africa (Kenya, Tanzania and Uganda) and the Great Lakes Region (Burundi, Rwanda, and eastern DRC) as a facilitator and conduit for smooth business transactions and for the increased movement of goods and services between and within the two areas (The East & Central African Business Mirror, 2003).

Language (a variety of human speeches or a body of words by which groups of people express their thoughts and themselves) can be used to create and build loyalty and solidarity among diverse groups. It speeds up assimilation of diverse groups by making thought patterns and behavior patterns of competing groups identical. The major purposes of languages are to enable group members to be able to communicate and exchange information. Other than communication, language reflects the social and behavioral conditions of a group, its life experiences and worldview, i.e., culture, traditions, and the history of a people are preserved. As language has the ability to unite diverse people within a nation, it also can unite people between nations. In the case of inter-nation integration, use of a common language helps to increase the levels of political, economic, and social development and partnerships across geo-political boundaries, as currently demonstrated by Kiswahili's use an important tool in maintaining the success and operation of the East African Community (EAC) comprised of Kenya, Uganda and Tanzania (Mulokozi, 2002). A by-product of this use of a common language is the minimization of suspicion, mistrust and discrimination amongst diverse ethnicities

(Kamalu, 1996). There also must not be just free movement of capital, but also free movement of people.

THE MODEL AFRICAN COMMUNITY: EAST AFRICA STYLE

In June 2001, Kenya, Uganda, and Tanzania decided to form a trade bloc called the East African Community (EAC). This consortium is actually a revival of the old EAC which collapsed in 1977, after a 10-year existence, due to ideological splits over the type of political and economic model (i.e., socialism or capitalism) to be used in advancing and governing the tri-nation confederation. Having taken steps to avoid repeating the old mistakes, the new trade bloc, a practical application of ujima, encourages regional resource pooling and regional free trade and also aims to promote economic policies that are pro-market, pro-private sector, and pro-liberalization. It is the vision of the collective leadership of Tanzania, Kenya and Uganda that the EAC Treaty be an economic and, ultimately, political union of the 3 countries, a territory rich in various natural resources: forests, minerals, wildlife, and water. In essence, the trade bloc initiative links the economies of the 3 nations in a number of ways: 1) free movement of goods between member countries, 2) shared initiatives on transport, tourism, scientific research, and telecommunications, and 3) a common currency, legislative assembly, and market (Africa Business Pages, 2003).

Rwanda and Burundi have recently expressed interest in joining the EAC; however, their admission is contingent upon the minimizing of internal Hutu-Tutsi ethnic violence. If this 5-government union were to become a reality, it would comprise a population of approximately 92 million and a land area of 703,842 sq. miles – thusly

transforming the consolidated region into a medium power comparable to Iran in political, economic and military terms (Mukasa, 1998).

The Kiswahili Factor

Tanzania's first president, Julius K. Nyerere, affectionately known as Mwalimu (*teacher* in Kiswahili), used his political influence and position to bring Kiswahili into the national spotlight of Tanzania; he believed that the language should be the national tongue of Tanzania and the lingua franca of Black Africa, i.e., sub-Saharan Africa. Kiswahili is the medium of instruction in grades K thru 12 and the emphasis placed on its usage in the country's universities has helped bring about Pres. Nyerere's vision for Tanzania. As a result of Nyerere's vision, ideas, and tireless efforts, Tanzania's sense of national consciousness and cultural pride has been deepened. Currently, Kiswahili is used in the country's politics, education, administration, media and national business. It became a major tool and instrument of nation-building, thusly helping to avert tribalism and ethnic hatred and violence in the country.

Today, in the pan-African sense, the language (Kiswahili), due to its utility and connectedness linguistically to most of the other languages within East and Central Africa, has spread throughout EAC, Rwanda, Burundi, and the Democratic Republic of the Congo (just to name a few). It plays a major role in linking the people of the aforementioned territories. The use of Kiswahili in solidifying a kind of *East Africa national identity* will have to be strengthened and intensified to transform the EAC into one country or political union (Mazrui, 1999).

CONDUIT FOR PEACE: THE CONGO KUBWA MODEL

However, it is necessary to realize that no regional integration can be achieved in an environment dominated by wars and regional conflict. Like never before, the continent now experiences numerous sub-regional conflicts: within the Ivory Coast and ranging from Sierra Leone to Liberia and the Great Lakes Region to the Democratic Republic of the Congo. Peace is a prerequisite for regional integration; therefore, African integration must include conflict resolution schemes leading to long-term peace. The current regional conflicts must not be used as a pretext to further balkanize the continent in smaller states; to the contrary, the opportunity must be seized to reflect upon ways to address the problems created by the artificial fragmentation of the continent during the colonial period, i.e., Africa's geo-political borders and partitions erected by European colonizer countries. One way to resolve sub-regional conflict would be to create larger political entities that could be viable economically. For example, the resolution of the conflict in DRC must be comprehensive. It is clear that the political turmoil in Congo has to do with the situation in Rwanda and Burundi given that a horde of refugees from both countries are now living quasi-permanently in eastern DRC. These communities have been living side by side for decades (and even centuries). Different ethnic groups in the region use Kiswahili as a common African language of communication; for practical purposes, Kiswahili, with over 75 million speakers, is the lingua franca for East and Central Africa (African Studies Institute @ University of Georgia, 2002; Katembo, 2001, p. 81-82). On the other hand, Rwanda and Burundi are two tiny countries compared to Congo, i.e., DRC, and may not be viable economically. An effective, long-term resolution of this conflict might be to create a confederation of central African states inclusive of DRC,

Rwanda and Burundi; this idea and proposal, identified in some works as the Congo Kubwa Plan, seeks to optimize regional use of resources and to quell bickering and tribalism by promoting the geo-political integration of ethnic enemies with other groups. Congo Kubwa (a Kiswahili phrase meaning *Giant Congo*) is conceptually based upon the social science formula: super region + common language = common national identity (Ngambi and Katembo, 2001). This approach to conflict resolution is forward-looking and lays the groundwork for effective regional (and eventually continental) integration. Conflict resolutions must stimulate conditions for long-term peace and economic progress and therefore be instrumental in shaping community-wide economic partnerships. If the African Union is to be successful, a prospective view must be adopted in resolving regional conflicts, through the creation of larger states, not smaller ones, when the conditions allow it. The African Union should use its political statue, leverage, and visibility to officially adopt the usage of 3 lingua franca languages to cover sub-Saharan Africa tri-regionally, namely – Kiswahili in East and Central Africa, Zulu in Southern Africa, and Yoruba in West Africa; each region's language scientists should work together in expanding the selected regional lingua franca with vocabulary words from various local languages found in the region. Perhaps one of these languages will eventually emerge as the common language of Africa; this idea, of course, was embraced in the 1960s by Africa's most-noted pan-Africanists: Julius Nyerere, Nnamdi Azikiwe, Kwame Nkrumah, Milton Obote, and Jomo Kenyatta. They all saw the need for a continental language and a confederation of African states, namely – the United States of Africa.

REI POLICY: THE NEW AFRICAN INITIATIVE

Economic integration must also lead to an increase in production and trade in the region. The New African Initiative, endorsed by the Organization of African Unity (OAU) Summit of Heads of State and Governments in Lusaka, Zambia, on July 11, 2001, is a pledge by African leaders to eradicate poverty and to place their countries on a path of sustainable growth and development. The initiative calls for a new partnership between Africa and the international community to overcome the development gap that has widened due to centuries of unequal relations. Over the last 500 years, Africa has been integrated into the world economy mainly as a supplier of cheap labor (e.g., mass 16^{th}-19^{th} century European export of slaves from Africa to the new world) and raw materials (e.g., gold, diamonds, timber,…); consequently, Africa's socioeconomic position in the world has meant the draining of its resources rather than the resources being used for the Continent's economy and infrastructure development. Among the New Africa Initiative's many directives, are some aimed at increasing REI: 1) promotion of cross-border contact among African firms; 2) creation of import sourcing within Africa; and 3) interregional trade liberalization (ZimTrader Quarterly, 2001). So building infrastructures (roads, power systems, telecommunications, health, and education…) shall be the core of any integration strategy and will facilitate it by increasing productivity. Care must be taken to make sure that projects in the area of telecommunication, energy are coordinated and take into account the needs of the sub-region. The idea of building major trans-African highways (Lagos-to-Mombassa, Cairo-to-Cape Town, Nouakchott-to-Kinshasa, …) developed in the 1960s, must be resurrected and implemented.

Cooperation between universities and research institutions at the continental level must be enhanced to develop the skills of the people.

CONCLUDING ANALYSIS AND SUMMARY ON AFRICA'S ECONOMIC FUTURE

Genuine economic integration in Africa will only be achieved if there is a strong commitment from the political leadership to resist the forces opposed to the unification of African nations. Certainly, ujima-oriented programs, particularly use of an indigenous lingua franca, encouraged and taught within African education systems, will be instrumental in forging these economic links and partnerships across these large geo-political regions. Pressures from global forces will certainly try to discourage any serious attempts at REI for 2 main reasons: 1) African REI may pose a threat to those looking to control source access and acquisition of raw materials and to obtain these resources at prices far below the market value; 2) the concept of globalization, as understood by most, may not be compatible or complimentary with the kind of economic integration that Africa needs. Globalization, in the liberal sense, focuses on the exchange of goods rather than production, thereby placing African nations in the position of only being consumers/importers of goods and products. African nations can only participate equitably in the globalization process if the Continent is both a producer and exchanger of finished products.

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AN EXAMINATION OF AFRICAN AMERICAN INTRA-RACIAL ASSERTIVENESS

JAMES B. PARHAM, PH.D.
VIRGINIA STATE UNIVERSITY
PETERSBURG, VIRGINIA
AND
V. NATASHA WILKINS
VALERIE CHINN

JACKSON STATE UNIVERSITY
JACKSON, MISSISSIPPI

An Examination of African American Intra-Racial Assertiveness

ABSTRACT

This study addresses intra-racial assertiveness among African American males and females. Students enrolled in undergraduate business courses at Jackson State University completed the Rathus Assertiveness Schedule. This study fills a gap in assertiveness literature, which fails to explore intra-racial assertiveness implications. Using Analysis of Variance (ANOVA) the study concluded that there is no difference between African American male and female assertiveness.

INTRODUCTION/PROBLEM STATEMENT

During the 1960s and 1970s there was considerable interest in assertiveness social skills training and research. There also were several areas that were not fully explored, such as the assertive behavior of women, cultural and sub-cultural differences, and regional and ethnic differences. Moreover, there was little evidence of research on gender variations between sub-cultures and ethnic groups. This study addresses a gap in the assertiveness literature by examining cultural, regional and ethnic intra-racial assertiveness implications.

Assertiveness refers to a variety of learned situation behaviors which include making requests, initiating or disengaging conversations, and expressing positive or negative personal rights and feelings. Assertiveness is also the ability to express yourself and your rights without violating the rights of others (Caldwell, 1977). Essentially it is direct, open, and honest communication, which is self-enhancing and expressive.

Assertiveness has gained a lot of attention in society. Being able to express one's self and one's rights can help an individual feel better about self and self-control in everyday situations. History has shown that African Americans lack assertiveness skills (Lineberger and Calhoun, 1983). Evolving from slavery, African Americans were not allowed to express their feelings, rights, or opinions. Assertive behavior was discouraged and punishment was administered if assertive behavior was expressed. As generations evolved, apprehension of assertive behavior was passed down through these generations.

In the 1960s African Americans became more vocal about their rights and fairness in America. This lead to the civil rights movement. With the passage of time and social changes in America since slavery and the impact of the civil rights, is there a difference between the assertive behavior of African American males and African American females in today's society? Moreover, considering there are more African Americans in management positions in corporate America than there were in any previous period in history and given the social changes that have occurred in the United States, there may be misperceptions concerning African American males and females assertiveness behaviors and the need and direction of assertiveness training as compared to the majority population. Generally, there are more African American women attending college and pursuing management education training than African American men. Therefore determining differences in assertiveness between African American males and females becomes important.

History would show that African American women have been the leaders of the household and have been responsible for taking care of children, husbands, and in most situations maintaining the finances of the family. This study was designed to examine

assertive responses between African American male and African American female students enrolled in undergraduate business courses on a socially accepted scale in an effort to understand differences.

LITERATURE REVIEW

Research states that the level of assertiveness is linked to one's parent's level of assertiveness and the amount of reward associated with their parent's assertive behavior (Rich and Schroeder, 1976). It goes further to say if ones parent exhibits assertiveness then their children will also exhibit the behavioral characteristics. This phenomenon is referred to as social learning perspective. Children learn behaviors by observing and imitating models. Parents serve as the most important models for children's learning (Goldin, 1969). Children are rewarded for assertiveness or non assertiveness behavior when they exhibit the behavior where there is a reward associated. Furthermore, it states that non assertive behavior results primarily from the punishment of assertive behavior. In a study titled Modeling Parents, conducted at West Virginia University, where 144 female and 166 male undergraduate students reported their parent's level of assertiveness and the amount of reward associated with their parents' level of assertive behavior (Plax, Kearney, and Beatty, 1985). The description of the mother and father's behavior was treated separately in all data analyses. In addition, all the subjects completed the Rathus Assertiveness Schedule (Rathus, 1973). The results of the study indicate the social learning theory and offers a viable explanation of the development of assertiveness behavior. The students who reported that their parents were rewarded for their assertiveness tended to score higher on the assertiveness measures. In contrast, students

who reported that their parents were rewarded for non assertive behavior or were punished for assertiveness tended to score lower on the assertiveness measures. The study contends that individuals who fail to learn and perform assertive behaviors may have had limited exposure to competent assertive models.

Another explanation of assertiveness development can be linked to one's culture. In some environments assertive behavior by certain individuals is reinforced, whereas in other social contexts, the emission of the same behavior is punished. Evolving from slavery, African Americans were not allowed to express positive and negative personal rights or feelings. African Americans were rewarded for nonassertive behavior (Linegerber and Calhoun, 1983). United States history shows that African Americans had greater civil rights gains after the riots of the 1960s than they did throughout their existence. Prior to the 1960s, Africa Americans suffered from social threats from whites and from fear of white hostility for being assertive. Both of these social experiences may have caused African Americans to learn unique social interactional patterns, because of faulty learning histories and punishment for appropriate assertive behavior which are significant factors in the behavioral expression of assertiveness (Linegerber and Calhoun, 1983).

Much of the research on assertiveness has primarily focused on gender issues. There however still remains a considerable gap in the literature as it pertains to ethnic groups and sub-cultures. A common thread in the review of assertiveness literature was empirical evidence, which suggested that men were more assertive than women on average (Bem, 1974). These findings have been repeatedly challenged (McCoby and Jacklin, 1974; Lips and Colwill, 1978; Pfeifer and Shapiro, 1978). These authors suggest,

since conclusive evidence to support the male dominance theory, researchers should assume there are more gender similarities than trying to prove otherwise.

Studies have continuously linked assertiveness directly to culture, social class, and ethnicity (Cheek, 1976; Miller, 1986). This thought is also supported by studies which link assertiveness to status (Eagly and Steffen, 1986; Eagly and Wood, 1991). Status in these studies was related to education and position or job.

Since the civil rights movement of the 1960s there have been studies, which examined the importance of ethnicity and assertiveness. There has been little agreement among researchers as to whether a significant relationship exists between ethnicity and assertiveness (Melgoza et al., 1983; Roll, 1996). Recent literature has begun to suggest that the civil rights movement brought about higher self-esteem in African Americans and this increased the degree of assertiveness (Twenge and Crocker, 2001). Also, academic classification and ethnicity were significant variables associated with assertiveness (Rodrigus, 1991).

IMPORTANCE/BENEFITS

As a result of the research study, we will be able to see if further studies need to be conducted to see if there is a difference in assertiveness skills among African American men and African American women and also to identify if possible training needs to be provided for one or both groups. If there is a need for training, there may be a need for assertiveness training to become a part of the curriculum at schools which may help African Americans develop better communication skills, improve decision making ability, become more confident, and increase self-esteem.

HYPOTHESIS

There is no difference in assertive behavior between African American men and African American women.

METHOD - RESEARCH DESIGN

The survey was administered to 98 students taking business courses at Jackson State University. The students served as voluntary participants. Demographic data was collected from participants. The following information was captured: age, gender, marital status, income, race, and education. The Rathus Assertiveness Schedule (RAS) was completed by each of the respondents as a measure of assertiveness. The RAS, which was designed to provide a measure of assertiveness consists of 30 items and samples a wide range of assertive behaviors. The RAS was designed in 1973 and is often cited as a global measure of assertiveness and has a moderate retest reliability (.77) and high validity (.93) (Rathus, 1973). The instrument has been widely used and was used as the assertiveness measure in the majority of the studies reviewed in this study.

Procedure

Surveys were distributed to students at the beginning of their class meeting. A brief explanation of the study and survey procedure was offered. Consistent with the Institutional Review Board (IRB) policy on using human subjects in research, students were required to provide written consent. The consent forms were detached from the surveys and stored separately to maintain anonymity. The students then completed the demographics sheet and the Rathus Assertiveness Schedule. Subjects were asked to rate 30 social situations according to how characteristic each is of their own experience.

Once surveys were collected they were coded because many of the 30 scale items were reverse scored. SPSS was used to conduct the analysis of variance (ANOVA) in order to test the hypothesis. When a researcher uses ANOVA two independent estimates of the variance for the dependent variable are compared. (Hair, 1998) In this study the independent estimates are male and female for the dependent variable, assertiveness score.

Results

Regarding ethnicity, 96 respondents were African Americans and 2 were "other". For the purpose of this study and given the relatively small sample size for "other" students, these two participants were removed from the analysis, therefore all data pertains to a 100% African American database. Of the 96 participants, 86 (89.6%) were between 20-29 years of age. Forty-four (45.8%) were male and 52 (54.2%) were female. 84 (87.5%) of the participants were single. 59 (61.5%) of the respondents earned less than $10,000 annually and 20 (20.8%) earned between $10,000 and $20,000 annually. All respondents were enrolled in undergraduate courses with 86 (89.6%) reporting some college. (See Table 1 for complete demographic information)

The results of the study are based on scores yielded by Rathus Assertiveness Schedule (RAS). The RAS states if subjects did or did not behave assertively in the given situation. The males in the study produced a mean score of +21 on the RAS. The females in the study produced a mean score of +20 on the RAS. This indicates that both genders scored high on the RAS and place approximately at the 76^{th} and 75^{th} percentiles respectively. The results yielded there was no significant difference in assertiveness among African American men and women. The significance level is .902 which is clearly

greater than the alpha of .05 (see Table 2). Based on the results of the survey the hypothesis was accepted that there is no difference in assertiveness among African American men and women.

DISCUSSION

Empirical evidence has shown that men are more assertive than women on average. The weakness of this statement has been framed by the lack of literature examining ethnic and cultural differences. Given the historical perspectives and the role Black women have had in their culture, it is not a large leap to understand the no difference finding in this study. Given this finding, does the once popular belief that women were not assertive apply to African American women? Does this finding of higher assertiveness on a year 2003 study indicate that African Americans may be too assertive? This study only examined gender differences. Other variables, if introduced could possibly change the outcome. These authors tend to agree with the literature, which suggests that it may be more productive to have dialogue about gender similarities than to assume differences. Aside from African American women, gender roles are changing. With the changing role in today's society for women, is there an increase in assertiveness?

Based upon the findings in this study do African American males and females need training to manage their assertiveness? Accordingly, this study may have implications, which can be born out in self assessments and skill training programs at the University and business levels.

IMPLICATION

Future research might examine whether the findings in this study stand if men and women with different education levels are tested. (e.g., What is the significance of academic classification on the level of assertiveness, more specifically does education increase or lower assertiveness scores?) Do the findings in the study support the contention that black assertiveness training programs must have a different focus? Finally, if the study is replicated using a different sample and variables would the conclusion be the same?

LIMITATIONS

The most noticeable aspect of this study concerns the need to use more than one assessment method when ascertaining assertiveness levels. Restricting oneself to one assessment method may lead to inaccuracies. Another limitation is the sample size may not represent the population. Findings based on a college sample can not be assumed to represent the larger population. Moreover, the socioeconomic status of a college sample is not indicative of the larger African American population. Future research could replicate this study at the regional level to see if there are any regional differences in African American assertiveness.

IMPLICATIONS FOR FUTURE RESEARCH

Understanding the relationship of marital status, income, and education on intra-racial subjects, understanding assertiveness in various situations for racial groups, and

understanding assertiveness between regional racial groups are all areas that could be further explored.

CONCLUSION

An understanding of assertiveness among African Americans needs greater emphasis and research. Even the high divorce rate among African Americans may offer anecdotal evidence that African Americans have problems building relationships and often have difficulty expressing their feelings honestly and openly. These are indications that assertiveness training may be advantageous for business and social settings.

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TABLES

Table 1
Demographics

Gender:	
Female	54.2%
Male	45.8%
Marital Status:	
Single	87.5%
Married	8.3%
Divorced	4.2%
Income:	
< $10,000	6.1.5%
$10,000-$20,000	20.8%
$20,000-$30,000	9.4%
> $30,000	6.2%
Race:	
African American	100%
Education:	
Some College	89.6%
Graduate	7.4%
Age:	
Under 19	5.2%
20-29	89.6%
greater than 30	5.2%

Table 2
ANOVA Results

N	F	p-value	A	Male Mean Score	Female Mean Score
96	.015	.902	.05	+21	+20

VOICES FROM THE MARGIN:

LATINA BATTERED WOMEN BREAKING THE CHAIN

MARJA BOOKER
ABUSED PERSONS PROGRAM
ROCKVILLE, MARYLAND

Voices From the Margin: Latina Battered Women Breaking the Chain

While art therapy has been a recognized modality of clinical treatment for a long time, there is little literature about its use with battered women. In many domestic violence agencies the most typical methods of intervention have been individual counseling, support groups, and legal advocacy. Although talking therapy has proved helpful in reducing symptoms of trauma and aiding victims in their overall recovery, sometimes it is hard to find words to express one's pain. This is especially true with victims who come from other cultures and have limited means to verbalize what they are experiencing. Many of the trauma symptoms such as depression, emotional numbing, anxiety, fear of losing control, memory impairments, cognitive distortions, and hypervigilance make it difficult for a victim to organize her thoughts and feeling-expressions in any language. Therefore, art therapy can be very helpful because it "utilizes visual metaphors and visual thinking that can move her through road blocks, resolve crises and transform internal conflict" (Cohen, Barnes, & Rankin, 1995, p. xvii). And since all healing is a creative process that involves integration of symbols and finding new metaphors, art becomes a good tool in clinical work with abused women. Because it is not tied to grammatical language, it has special value with non-English speaking client populations. As we know, victims worldwide have expressed something about their lives, suffering and triumphs in paintings and drawings. A young Jewish woman named Charlotte Salomon (1998), who used her life story to create art during the Second World War, and a contemporary North-American artist Jane Orleman (1998) who

painted pictures about her childhood abuse during her psychotherapy process, are just two examples of the power of artistic expression in the face of trauma and death.

The purpose of this article is to provide information about Latina victims who participated in a once-month art group in an outpatient domestic violence program. This group was created because the clients themselves wanted to find another way of healing in addition to talking therapy. They also wanted to create a product—paintings and drawings—that could be used to help other battered women in the community to give them hope and inspiration to move beyond victimization.

USE OF ART IN VICTIM COUNSELING

Although domestic violence programs have utilized art therapists to provide services to their clients, there are barely any publications on this. To my knowledge, there is no significant documentation regarding expressive arts group work involving battered women, although many articles about childhood survivors of abuse have been published. These articles do not, however, focus on those unique aspects of artistic expression that are typical of women from other countries, including Latin America. It also appears that victims focus on different aspects of their trauma, survival, and identity in their art during different phases of treatment. The type and severity of violence often impact the accessibility of clinical material, feeling-expressions and metaphors victims use in their healing process.

One of the landmark articles describing art therapy in a shelter for battered women was written by Lagorio (1989). She used a structured group approach that enabled the participants to identify victim and offender characteristics on life-sized

portraits, with a focus on the interpersonal dynamic that was created between both in the cycle of violence. She utilized different art mediums such as mask making, drawing, and collages to get to such typical problems of abused women as denial and minimization, low self-esteem, and difficulties of anger expression. In addition to Lagorio's work, Malchiodi's publication adds to the *corpus* of professional domestic violence literature, although she focused her interventions on children. Her book, however, provides insight into the potential applications of art therapy and its limitations with victims who live in domestic violence shelters. Although she cautioned against some traditional psychotherapy-based art approaches, she advocated for interventions that aim at crisis stabilization, thus inviting creation of new innovative strategies, specifically designed for settings where battered women and their children reside and seek help.

Lemmon (1984) used hypnoanalytic art therapy with victims of rape and incest. He asked them to draw during a hypnotic age-regression pictures related to the traumatic event and the feelings that it provoked. He reported that the technique was successful in speeding up the cathartic process and helping the victim achieve distance from the trauma. Similarly, Howard (1990) wrote about the use of art therapy in the treatment of a client with a post-traumatic stress disorder from childhood physical and sexual abuse. The goal was to access the client's traumatic memories, to help her manage the overwhelming feelings about them, and to integrate the toxic images with appropriate affect. The author based her approach on a theory elaborated by Golub (1987) regarding the use of art materials to externalize the traumatic imagery, separate it from the internalized image and the self in order to increase the victim's sense of control (Howard, 1990, p. 81). Van der Kolk (1987) presented a similar idea in a case study in which he

used art as a nonverbal medium to uncover and recall traumatic events, and then to transform the meaning of the trauma in an effort to produce psychological growth (195).

Henley (1989) used clay in his art work with developmentally disabled adults. His goal was to facilitate the development of their object relations and to improve their interpersonal functioning. Clay was selected as a medium due to its capacity for sensory stimulation and tendency to absorb and redirect the discharge of aggression. Clay in general has been found to be a useful medium with victims who have difficulty working through their anger in talking therapy.

Nez (1991), on the other hand, explored the use of art with a survivor of childhood abuse from the viewpoint of archetypal psychology. The added benefit of this Jungian-based method was that it validated the victim's inner life of imagination, and helped her gain insight about her psychic complexes through such universal images as the inner child, parent, protective goddess, and god. As pointed out by Locke (2002), drawing from the rich history of ancient myths and rituals, can be therapeutic because it connects a person to the collective heritage of her people decreasing her isolation and giving her a sense of support (304).

While none of the publications mentioned addressed problems of Latina victims of domestic violence per se, many art exercises that were developed for North American client populations are useful with them. For instance Cohen, Barnes, & Rankin (1990) have designed art activities that can be used for the management of traumatic stress. Many of these exercises speak to the problems of immigrant battered women as well and can be adapted to include Spanish linguistic and cultural symbols. Drawing a safe place on paper, creating a protective container of a shoe box, making a magazine picture

collage for metaphoric management of anger, and drawing a landscape of emotions generally work well. On the other hand, highly abstract symbolic expression that is typical of Western thinking and cultural discourse may not be especially meaningful to Latina victims who tend to focus on the centrality of family and religion as sources of comfort, and to seek their native landscapes as metaphors of survival and hope.

CULTURE, WOMEN, AND HEALING

Cultural identity is an important factor in dealing with immigrant populations because culture determines to a great extent how we behave, express ourselves and view the world. Even some very basic assumptions of life vary culture to culture.

Dosamantes-Beaudry (1995) pointed out that many third world countries have a traditional orientation which involves a strong spiritual belief system, family emphasis and conservative division of gender roles, while the modernist Euro-American values focus on scientific explanations of life, individualism, and equality between men and women (130). Consequently, Western psychological theories tend to place a high value in the development of an autonomous individual self that is separated from the caregiver and the larger family system (Dosamantes-Beaudry, 1997; Ho, 1987; Comas-Diaz, 1992). These differences are important to consider, because it is easy for a mainstream clinician, for instance, to find the interdependency of family members with many immigrant groups problematic or in some cases, right-out pathological. Lack of cultural understanding makes it also hard to define the problem in a way that respects the diversity of foreign-born clients.

Women are another group that has often been treated overly harshly by the proponents of traditional psychological theories that do not take into account the power differential between the sexes, history of the subordination of women and different developmental paths in men's and women's identity development. Many feminist theorists focus on the relatedness of women who tend to "anchor themselves in a web of interrelationship with others" (Josselson, 1996, 15). The idea of a "self in relation" (cited in Josselson, 1996, 16) is useful in conceptualizing treatment strategies for many immigrant women, including Latina battered women.

In my view, group approaches have been most helpful with victims because they emphasize connection between the members and enable a mutual process of relating, problem-solving, and healing. Use of art in a group has special meaning because victims have learned to distrust words of their abuser, but through an art project are free to disguise or symbolize their feelings, and express as much or as little as they want (Brooke, 1997, 94). This control over one's own discourse and creative production has value for victims who are used to being controlled by the perpetrator. I fully agree with Riley (1997), who advocates for a supportive, creative and constructionist approach that makes it possible for women to tell the stories of their lives and find a new hopeful "voice" in a non-judgmental, nonhierarchical setting that is pluralistic and does not assume one single truth (107).

THE GROUP SETTING, METHODOLOGY AND CLIENT POPULATION

The women who participated in the monthly expressive arts program had been members of an on-going women's support group for varying lengths of time and were

very committed to freeing themselves permanently from violent relationships. Some had been highly symptomatic but had recovered and felt the need to contribute something to the program and other abused women. Others were struggling with depression, decision-making problems, and anger over their victimization. A few were still in the abusive relationship or questioned whether to leave or stay.

The clients were all Spanish-speaking with limited or no English language skills. They came from different parts of Latin America, had a low level of education, and worked in the United States primarily in house keeping, cleaning and baby-sitting jobs. Some were illiterate. Due to the clients' long work hours and family responsibilities the group was held on Sunday afternoons at a local art center in the suburbs of the nation's capital. The participants brought food, and the afternoon ended in sharing around a meal. Although children were discouraged from coming, those who did come were included in the activity.

Since the group was open to all clients and the number of actual participants was never known in advance, three therapists co-led it. One was trained as an art therapist, and the other two were experts in the field of domestic violence with significant cultural background and training. The therapists decided on each art project and brought in the needed materials. Although the professional literature is divided on the issue of how much structure art therapy groups should have, the nature of this group was such that it was considered beneficial to decide about the theme and materials in advance. Each session was 2.5 –3 hours long. Because of the experimental nature of the program, the groups were open to any Latina battered woman who wanted to come. Each art project took one or two sessions, and clients were encouraged to present their work in the end to

the whole group or write about it on a piece of paper. The monthly topics were selected according to what the clients appeared to be struggling with, and to the extent possible culturally meaningful mediums were chosen.

The group was based on the idea that through the use of art, victims can access material that is not tied to grammatical language, use indigenous symbols of suffering and healing that connect them with their cultures of origin in a more meaningful way, and get support from other women who understand from where they are coming. That some victims were no longer suffering from acute symptoms of trauma and that others were just starting their recovery process, was important because it showed the newcomers that it was possible to get well, and gave all participants a sense that they had an important role with each other—giving, receiving, and teaching. This strong relational emphasis of the group, be it by sharing life stories or through eating together, formed another facet of the healing experience. As has been demonstrated through clinical work at the Stone Center: psychological growth is produced by mutually empathic and empowering relationships between therapists and clients (Surrey, 1984; Miller & Stiver, 1991; Alvarez, 1995) and between group members. The fact that all three therapists had a different cultural background and that the project was initiated by the victims themselves made the experience more diverse and empowering for all.

CLOTHESLINE PROJECT

The group began nearly two years ago with painting images of domestic violence on T-shirts. At the very first session, some clients had difficulty getting started because they found it hard to think about abuse in symbolic terms. Some others had never

manipulated art materials and needed help using markers and paint. With a lot of encouragement, all women were able to finish the task successfully, with the exception of one who could draw her chosen symbol—the image of a broken heart—only on paper with the therapist guiding her hand. Many of the art pieces depicted a divided image of what it was like when the abuse was going on and how life was afterwards.

A victim who was already in the process of divorcing her husband drew a woman as a flower that needs caring, respect, love, attention and admiration of her spouse. To her, an abused woman was like a wilted flower because maltreatment had taken away her brilliance and shine. This client had worked in therapy over a year. While she had found much happiness in her freedom after the marital separation, and was developing new skills actively, she still had moments of doubt and grief over the loss of her spouse. During the session, she was remembering her past abuse and reflecting on the differences between abused and non-abused women. The bright pastel colors and the flower theme reflected her overall feeling of joy and improved self-esteem.

Another client made a landscape with a house, pond, flowers, birds, and volcanoes on the background against a blue sky. She was a woman who was still in the marriage and was agonizing over whether to stay or leave. Although she reported feeling well, she had been thinking obsessively about her husband's unfaithfulness. Her picture symbolized her search for freedom, peace, and love in her country of origin. It had all the components of happiness: house in the countryside, flower garden, and a pond with ducks swimming in it. Yet, in the background were volcanoes. One of them was ready to erupt, and represented the client's rage and pain in an otherwise peaceful landscape.

One of the T-shirts that most clearly depicted the power differential between battered women and their partners, showed a large female in front and a small male image in the back as if entering the woman's space, her home. On the other side, there was a much happier female image and a little boy handing her a flower. The client explained that the picture represented family unity. The left side expressed pain that a woman feels when her husband insults and humiliates her. The fact that she was wearing an apron and had a broom in her hand showed the inequality between men and women. It also expressed how men view women as objects without feelings or rights. On the right side, the picture showed how she lived for her son. He gave her the strength to go on to look for peace and happiness. This client was still in the abusive marriage. She had decided to divorce later, and therefore the right side of the picture was a futuristic fantasy of what life can be like after the separation.

MASK MAKING

Mask making was selected as a group activity to explore hidden feelings that each victim had inside as opposed to what people could see on the outside. Masks were also considered a culturally congruent way of self-expression due to the rich indigenous rituals that have historically involved masks in many areas of Latin America. The women worked in pairs wrapping moist plaster-gauze on each other's faces and letting it dry. For some, this felt like a treat, comparable to a facial, while others found the activity confining and anxiety provoking because it stirred up feelings about the abuser's control and entrapment. In the second session clients had markers, paint, buttons, paper flowers, yarn and glitter available for decorating the masks. Feathers and bright colors were

characteristic of many masks, even when they symbolized unhappy and depressed feelings. As with the T-shirts, some victims made divided images of feelings before coming to counseling and afterwards when they already felt liberated from abuse.

One client made on her mask a black forehead, blue middle around the nose, and green mouth area. She was a highly educated and artistic woman who had left her marriage but had occasional wishes that her husband would look for her and want her back. She explained that the black part symbolized oppression of thinking that her husband imposed on her, blue was for clarity and search, and the green area of the mouth meant that there was a possibility that she could speak, be heard and no longer suffer.

A more typical creation was a colorful mask with feathers on the head and gold buttons on the cheeks. It was made by a woman who was no longer in the abusive marriage. She had suffered from severe depression for a long time, and had not experienced much hope of getting better. She had been abused as a child by a parent, by two mates, and now by an adult child. The client explained that the mask represented the sadness of her past and the happiness of the present. The gold buttons were tears running down her cheeks and the feathers represented a rainbow that symbolized happiness which the group and her new "friends" had brought on.

A very different product was made by a woman who had wanted to leave her husband but decided to give the relationship one more chance since they had a small child together. The mask was simple and colored in pink. It depicted a sad, humiliated and impotent woman who could not enjoy her life because every time she wanted to do something, she was hit. She was married to a macho, selfish man who only knew how to respond with his fists although she deserved love, caring and understanding. This client

was struggling for a long time with feelings of injustice and loss of the family ideal she very much needed to experience herself fulfilled as a woman.

WORRY DOLL PROJECT

The idea of making small rag dolls came from an old Guatemalan legend according to which a person can sleep worry-free through the night if she tells each one of her problems to a tiny worry doll before going to bed. The group used wire, cotton, and different types of material to create the dolls. It was a difficult project initially but the women became very enthusiastic once the dolls started to take shape. As before, they were surprised about the therapeutic benefits of the task and the feelings it provoked.

A client who had already started to feel empowered made a female doll in a large green dress. She had suffered from a severe post-traumatic stress disorder previously. Even after she left her husband she was afraid to do anything on her own because he had controlled her every movement. When she first came in to the victim support group, she described dissociative episodes and highly labile moods that were hard to control even during the session. When she recovered from her symptoms, she suggested the idea of the art group to be able to share with other battered women the fact that it was possible to get better and to be free. The doll represented the client as a young child during the day of the carnival when she wanted to wear a large ruffled dress and a head band but never could because her family could not buy enough material for it. The doll symbolized freedom and wish-fulfillment because by making the dress, the client could now have it. She also pointed out that the doll did not have legs, and that the function of the large,

pretty dress was to cover its underlying deformities. In effect, the client still had a partial image of herself as an impotent woman, in spite of her seemingly happy-go-lucky facade.

A somewhat different experience occurred with a victim who used the art space as a space of liberation. For her, the doll making session symbolized self-worth and breaking the chain of oppression of her mate. It was the first time she was doing something just for herself. Therefore, the doll represented her independence as a human being, as a woman, and as a person. In effect, this client found in the group a Woolfian "room of her own", a space that was for her own growth away from her maternal and spousal duties.

CONCLUSION

The expressive arts group was used as an additional treatment strategy of empowerment and healing with Latina battered women. Although initially some experienced difficulty "getting started", with time their art work became more spontaneous and expressive. The group gave its members an outlet to explore new feelings and to celebrate successes. Gathering around a meal on a Sunday afternoon became an important social event that in itself helped break the isolation and silence that many victims feel trapped in. For Latina women who often devote their lives to serving family members, the group had special meaning because it gave them time and a space in which to focus solely on themselves. Many of the group members had never used art materials. It gave them an opportunity for new discoveries about themselves. Creating masks, worry dolls, paintings, clay objects, and protective shields had metaphoric meaning, and brought childhood memories to many. The brilliant colors of hope and tears

were often depicted in the same picture as a reminder of both the tragedies of the past abuse and liberation that was still awaiting. The materials that the women were attracted to included feathers, artificial flowers, and decorative items that they glued or sewed on their art. In spite of their distress, most women used bright colors and symbols that related to their families, present and past. This seemed to reflect the fact that motherhood and children were an important source of consolation and happiness to them. Some victims strongly identified the landscape of their countries of origin as a site of inner peace: thus the importance of the mountain slopes, ponds, trees and flowers mixed in with North American status symbols such as a house and a car. For several, the strong indigenous women of their ancestry were models of femininity. Religious icons had a central place in the art as well, even with women who confessed not to go to church very often. In spite of the feminist focus of the group, many victims continued to idealize motherhood and the image of the abnegating, sacrificing mother while simultaneously objecting to the male machismo of Latin American culture, and the oppressive control they had suffered from their abusive partners. Being solely an object of sexual desire or a servant of male needs was no longer acceptable to many of the women who had developed other aspirations for their lives. At the same time, in the area of spirituality and definitions of femininity, it was still easy to see the influence of the conservative culture. The therapists introduced some traditional female activities, such as sewing, ceramic and cooking. These activities enabled the clients to make connections to their pasts and to be empowered as women. In spite of the theoretical debates in professional literature against group leaders fostering client dependency, it is my experience that deprived and chronically abused women benefit from some “nurturing” experiences to be able to begin

to give positive things to themselves and to feel hope for a better future. Those clients who stay in treatment have the opportunity for multiple "mutual holding" experiences, not only with the therapists but with each other as the senior group members provide modeling and support to newcomers. The children that were brought in were engaged in an art activity, or if they were small, cared for collectively. While this was not part of the group design, it did enable some women to attend who otherwise would not have.

The art group made it possible for some victims to work on their rage more directly than in talking therapy because they had access through visual metaphors to underlying angry feelings. Volcanoes ready to erupt and fire were not uncommon symbols in some of their work. Also, the motor activity in doing art served as a form of emotional release. Latina victims have generally great difficulty expressing anger, and the art exercises provided an acceptable medium through which to explore those feelings in symbolic form. Surprisingly many worked through childhood losses in the context of this group, but from an empowered position: the women were giving to themselves metaphorically what they never could have as little girls. In feminist terms, they were starting to create a space for themselves apart from traditional role expectations in which to grow.

That the group started as a client project and that the members produced something concrete with their own hands, raised their self-esteem and gave them ownership of the program. Each woman had a role bringing a food item to share, and contributing poems, stories and written explanations of the work during the meetings. The combination of art group and regular talking therapy clearly served the participants better than either modality alone. More importantly, the art work made it possible for the

women to connect with their pain, cultural ancestry, traditions and symbols in a new way, and transform them for psychological growth. As one of them stated, she was finally able to speak in her own voice.

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COUNSELING CULTURALLY AND LINGUISTICALLY DIVERSE CLIENTS

DARLINE HUNTER, ED.D.
LAURIE WEAVER, ED.D

UNIVERSITY OF HOUSTON AT CLEAR LAKE
HOUSTON, TEXAS

Counseling Culturally and Linguistically Diverse Clients

When choosing or modifying a counseling theoretical orientation with which to work with culturally or linguistically diverse clients, it is necessary to consider the language component. It is not enough that the counselor understands the language. Both content and sociocultural contextual meaning must be considered. The counselor must be aware that affect is learned in the language of origin and that affective meaning of English words may have a different affective meaning in the language of origin, causing a loss of affective meaning in the translation. This affect will reflect the client's worldview and cultural assumptions. Clients trying to maintain a balance between the two languages may experience chronic anxiety. The crucial tasks of cultural learning and behavior adaptation inherent in the acculturation process can be highly stressful. These high level of stress can be significantly detrimental to the cognitive and personality development and the educational functioning of culturally or linguistically diverse clients. It is necessary for the counselor to develop creative and innovative counseling techniques, which can bridge the cultural and linguistic barriers between counselor and client.

CULTURAL AND RACIAL TRANSFORMATION

Culturally and linguistically diverse clients present the counselor with a myriad of special considerations. There is a rapid cultural/racial transformation occurring in the United States, which, in turn is causing shifts to occur in the field of counseling and psychotherapy. Demographic changes are moving this country from a historical

composition of a majority of people with English-speaking, Western European backgrounds to a country composed of citizens from non-English speaking, non-European heritage. The 2000 census indicates that 31 percent of the population of the United States is made up of African American, Asian American, Hispanic, Pacific Island and Native American. The mental health care system is failing to meet the psychological needs of people from ethnic/racial minority, according to David Satcher, former U.S. Surgeon General in his 2001 report entitled "Mental Health: Culture, Race and Ethnicity." Satcher identifies as a contributing factor to; this failure the fact that many counselors do not have the skills necessary for effective counseling and assessment of culturally and racially diverse populations.

The National Institute for Multicultural Competence (NIMC) advocates the development of professional counseling skills that will enable counselors to provide for the needs of this expanding culturally diverse society. While NIMC has effectively campaigned for the integration of multicultural counseling training in counselor education programs, it is the ethical responsibility of every individual counselor to assess their own competence in this area and take the action necessary to gain the skills needed to serve this growing segment of the population. The cultural transformation, which the United States is undergoing, necessitates a professional transformation within the field of counseling.

Culturally and linguistically diverse clients will present with differing traditions, values, customs and language, which will influence the counseling process. Characteristics representative of a specific culture may be misperceived during assessment using middle-class European American standards. Cultural norms and values

must be considered in choosing counseling techniques and theories. Cohen and Swerdlik (2002), as cited in Cohen (2002 p. 174-5), "defined culturally sensitive assessment as an approach to evaluation that is keenly perceptive about and responsive to issues of acculturation, values, identity, worldview, language, and other culture-related variables that may adversely impact the evaluation process and/or the interpretation of the resulting data."

NEED FOR CONSISTENCY BETWEEN INTERVENTIONS AND VALUES OF CLIENTS

The use of counseling techniques is closely related to the theoretical model chosen by the counselor. Studies on counseling effectiveness reviewed by Lambert and Cattani-Thompson (1996) found little evidence of efficacy for particular techniques or counseling theories. However, some specific techniques were found to be more effective with particular symptoms and disorders and predictors of successful outcome including motivation, severity of symptoms, acceptance of personal responsibility and client-therapist relationship. This client-therapist relationship is strongly influenced by the counselor's choice of theoretical orientation, which should fit counseling style and tailored to the specific needs of the client. When working with culturally diverse clients, it is imperative, both clinically and ethically, that the interventions used are consistent with the values of the client.

INDIVIDUALISM VS COLLECTIVISM

Cultural differences necessitate different ways of doing counseling. Triandis (1985) compared cultures that are more individualistic with those which are more

collectivist in their social norms. Individualistic or collectivist orientations influence measures of self-concept and self-esteem, as well as cognitive structures and habits. Prevailing social norms also influence ability to tolerate uncertainty. The cultural context tells us about not only the social and cultural environment of a particular client, but also about its specific cognitive and behavioral structure (Kleinman, 1978). Well-being, a goal of all counseling theories, is defined by particular desirable characteristics; however, these desirable characteristics have traditionally been defined by Western philosophies and religions (Coan, 1977; Diener, 1984).

> Psychological well-being is among the most central notions in counseling. It plays a crucial role in theories of personality and development in both pure and applied forms; it provides a baseline from which we assess psychopathology; it serves as a guide for clinical work by helping the counselor determine the direction clients might move to alleviate distress and find fulfillment, purpose and meaning; and it informs goals and objectives for counseling-related interventions. (Christopher, 1999)

Since the theories and research on psychological well-being are substantially shaped by Western individualistic ideals of the good or ideal person, these theories are likely to be in conflict with and detrimental to clients whose ethnic backgrounds are different from the counselor. Therefore the counselor must assess his/her own presuppositions and revise the use of counseling theories.

Individualism sees the person as discrete and separate from other persons. Geertz (1983) explains this concept:

> The western conception of the person as a bounded, unique, more or less integrated motivational and cognitive universe, a dynamic center of awareness, emotion, judgment and action organized into a distinctive whole and set contrastively against other such wholes and against its social and natural background. (p. 59)

The individual is primary; society is secondary, being made up of a collection of individuals who are autonomous and self-contained and self-defining. Western

psychological theories stress independence, autonomy, nonconformity, competition, assertiveness, freedom, expression of feelings, self-actualization, and individual needs. The individual is guided by traits, abilities, values, and motives that distinguish the individual from others.

Collectivism sees the society as primary and the individual as secondary. The interdependent self is defined by social roles, relationships with significant others, culture and group harmony. Eastern theories stress interdependence, compliance, conformity, cooperation, security, collective goals, control of feelings, and collective actualization. The person is defined in context and is not separated from the unit to which that individual belongs. Emphasis is placed on communal responsibility, social usefulness, and acceptance of authority.

These two views present different ways of construing the self. In individualistic cultures, emotional life focuses on the individual. Emotions come from within, are private and personal. In collectivistic cultures, emotions focus on other people, and are interpersonal. People from collectivistic backgrounds are more likely to interpret their emotions from social settings. Whether a client comes from an individualistic or collectivistic culture will strongly influence the choice of theoretical orientation and client-therapist relationship to be employed during the course of counseling.

Ryff (1989) developed a concept of psychological well-being based on a synthesis of the personality theories of Maslow, Jung, Rogers, Allport, Erikson, Buhler, Neugartens, and Jahoda. This measure was constructed around six subscales: Autonomy, Environmental Mastery, Positive Relations With Others, Purpose in Life, Personal Growth, and Self-acceptance. All of these subscales incorporate the cultural values and

assumptions of Western personality theorists. If counselors work within an unmodified Western theoretical framework when working with non-Western people or ethnic minorities, these clients are at high risk for being seen as inherently less psychologically healthy. The concept of psychological health is based on cultural assumptions and values. In addition, the counselor will not appreciate or foster the innate strength these clients bring to treatment with them. Western individualism influences the cross-cultural application of theories by biasing the definition of psychological normality and abnormality; even though some values may be shared across cultures, these values are often interpreted and prioritized differently in different situations. Values can only be understood with in the larger cultural framework. What is healthy has to be negotiated between client and counselor in an on-going exploration of how the theory, research, and practice of counseling are shaped by the cultural traditions of both client and counselor.

THEORETICAL MATCH WITH DIVERSE POPULATION CLIENTS

Sue, Ivey, and Pedersen (1996) suggested that one of the limitations of most counseling theories is that the individual, rather than the group, is seen as central, promoting the emphasis on individual counseling and de-emphasis on families, groups, and communities. Locke (1991) asserted that "most counseling theories are based on the assumption that the individual is the basic building block of society" (p 25), which is more accurate for the majority of our Western society, but not for most minority societies. The focus on most counseling theories is on the development of the individual. Pedersen (1987) stated, "empathy, warmth, and genuineness are values specific to some middle-class Westernized dominant cultures, but not all cultures, and any attempt to

enforce their universal acceptance would be inappropriate" (p. 319). At this stage in the development of the diversity-sensitive counseling movement, there are no viable theories to replace those theories which have been viewed as inappropriate despite the discussion of the possibility of multiculturalism as a "fourth force: in counseling. There are some developmental models being proposed, but at this point they tend to be empirically untested and no one model is an alternative to existing counseling theories. There is no agreement on a theoretical match for therapy interventions with culturally diverse clients to facilitate intercultural adjustment. It is up to the individual counselor to assess the existing counseling theories for their strengths and weaknesses in working with multicultural clients and adapt and accommodate counseling theory and practice to culturally different clients. The goal should not be to establish a separate theory of multicultural counseling but to validate the role of culture in all counseling and psychotherapy.

When choosing or modifying counseling techniques with which to work with culturally diverse clients, it is necessary to consider the language component. When working with clients who still use their original language, it is not enough to understand the language. The counselor must consider both the content and contextual meaning of the language. Language proficiency must also be assessed, both the client's proficiency in English, as well as the client's proficiency in the language of origin. The counselor must be aware that affect is learned in the language of origin. Even though the client may be proficient in English, the affective meaning of English words may have a different affective meaning in the language of origin. The translation between the two languages may result in a loss of affective meaning.

As a result of affect being learned in the culture and language of origin, through presymbolic and symbolic language at an early age, this affect will reflect the culturally diverse client's worldview and cultural assumptions. The meanings of some words will be altered when translated from one language to another. In addition, since English is more linear than other languages, the theoretical framework chosen must accommodate these considerations. Bilingual clients may lack the English vocabulary to adequately express feelings.

SOCIETAL FACTORS OF LANGUAGE IN CHOICE OF COUNSELING THEORY

Societal factors of language must also be considered in the choice of counseling theory and techniques. Many culturally diverse clients retain their native language rather than transitioning to English. Not perceiving a need to become proficient in English, they risk survival in a multilingual world. Bilingual children feel encouraged to speak their language of origin at home while feeling compelled to speak English at school. Although children want parental approval for their choice of language at home, they also are taught that school success is more likely with the use of English. Using English rather than their language of origin may be perceived as being disloyal to the culture. Children trying to maintain a balance between the two languages may experience chronic anxiety. If the child perceives his native language as being not good enough to use outside the home, the child can come to doubt his own self worth. Further negative self-images will develop if academic achievement and intelligence test scores suffer because a child cannot understand the English-speaking teacher or materials. This negative self-image sets the stage for future academic underachievement and lowered motivation to excel in the

English-speaking educational setting. Language problems during adolescence have the potential for negatively affecting the development of individual self-concept and cultural identity. Adolescents whose families are forced to live in native-speaking communities for lack of English skills or choose to life in Spanish speaking enclaves due to ethnic pride may be at a disadvantage. This isolation may cause young people to miss social opportunities which, in turn, may reduce their level of acculturation. Language shapes the way people perceive the world. Bilingual students often find themselves struggling to understand academic material and rarely engaging in complex cognitive thought or communication. This limited cognitive activity actually inhibits the brain development of bilingual students. The reluctance of bilingual clients to forsake their native language slows down the acculturation process. The crucial tasks of cultural learning and behavior adaptation inherent in the acculturation process can be highly stressful. Heightened anxiety and loss are significant factors in acculturation stress. Among the most significant aspects of this stress is loss of social support of family ties and close interpersonal relationships and discrimination. This high level of stress can be significantly detrimental to the cognitive and personality development and the educational functioning of bilingual clients. The language and level of acculturation of a bilingual client must be considered in the choice of counseling theoretical orientation and techniques to be used whether in individual or group counseling sessions.

Nonverbal language should also be understood by the counselor of bilingual students. Many Hispanic American clients tend to stand close while communicating and to touch each other; eye contact may be avoided. If the counselor is not familiar with these typical Hispanic nonverbal language behaviors, the Hispanic client may be

misinterpreted. Hispanic bilingual women might be less likely to speak during group counseling or family therapy sessions. If this is the case, these clients must be provided with opportunities to talk individually with the counselor or encouraged to speak out during the safety provided by the counselor in group or family sessions.

LANGUAGE CONSIDERATIONS IN CHOICE OF COUNSELING INTERVENTIONS WITH BILINGUAL STUDENTS

Counselors working with bilingual clients may need to slow down verbal interaction to allow clients to formulate questions and responses. They may choose to wait longer between questions and expected responses Counselors could show a preference for family sessions, which provide for verbal and nonverbal interaction between extended family members. Since older family member may not speak English, younger family members may need to translate for them. This practice may have drawbacks, however. Depending on children to express their elders' feelings or concerns could produce feelings of inferiority and powerlessness in the parents. The family structure is shifted when putting children in a superior position of translator. Asking a child to speak in front of parents also contradicts the belief that children should be quiet in front of strangers. Since emotions are encoded in the language of origin, allowing the elderly Hispanic client to speak in Spanish may allow the memory of past experiences and emotions, which would not have been possible in non-native language. Santiago-Rivera (1995) points out how the English-language problem may create conflicts during counseling sessions with Spanish-speaking clients.

> The counselor unable to speak Spanish and perhaps lacking an understanding of the Hispanic American's allegiance to Spanish may make matters worse by insisting that the client speak English or by trying to communicate with a

smattering of Spanish words. The Hispanic American client who is fluent in English might be more concerned with properly pronouncing the words and speaking grammatically, rather than with conveying therapeutically relevant content.

Santiago-Rivera (1995) suggests that in determining which language the client will use, two factors should be considered:

1. Assessment of how the client is using either the native or the nonnative language.
2. Determination of the benefits of allowing the client to talk about certain experiences in a particular language.

The counselor has many factors to consider when deciding what practices, theories, and techniques to use with bilingual clients. It may be wise for the counselor in doubt to use the opportunity to consult with a Hispanic colleague when making these decisions. This opportunity to consult will be useful in not only bridging the distance between counselor and client, but also between colleagues of different cultures. It is also acceptable to request the client to inform the counselor of any counselor behavior that may be uncomfortable for the client. Letting the client know that the counselor is attempting to learn about the Hispanic culture, imparts the message that the counselor is respectful and is interested in learning and willing to make a special effort to be effective for the client.

LANGUAGE CONSIDERATIONS IN CHOICE OF BILINGUAL ADOLESCENT COUNSELING INTERVENTIONS

When planning counseling interventions, counselors will need to realize that bilingual adolescents typically will not be self-referred; instead, they are usually referred by social service agencies. This lack of self-referral is likely to produce resistance on the part of the adolescent client. This resistance will have to be addressed and overcome in

order to build the therapeutic relationship necessary to effective counseling. Also, parents wanting counseling for their adolescent have to over come barriers of language, cultural differences, and lack of insurance. The building of trust and a therapeutic relationship with the parents will be a necessary part of the counseling of the bilingual adolescent. Baruth and Manning (1999) suggest that when working with Hispanic American adolescents, counselors should:

1. Listen carefully and offer feedback
2. Identify and label potential problems
3. Raise the clients' expectations for change
4. Reflect the attitudes and feelings of clients from the clients' cultural perceptions.

Santiago-Rivera, (1995) indicates that when Hispanic Americans do seek counseling, they often give somatic attributes to depression as a nervous condition and that less acculturated Mexican Americans tend to perceive psychiatric symptoms as physical problems, rather than as emotional or mental problems. The counselor must be alert to the fact that somatic complaints may be an indicator of depression. The assessment process must be addressed through the perceptions of the client being evaluated. When assessing the Hispanic client, the counselor must also consider the family structure. Nieves and Valle, (l982) assert that when planning for work with Hispanic clients, the following aspects of culture should be considered:

l. Family structure and sex roles are important considerations.
2. The extended family structure includes:
 a. Formalized kinship relations such as *compadrazgo* (godfather)
 b. Loyalty to the family takes precedence over loyalty to other social institutions.
3. Delineated family member roles are more rigid.

For the counselor to request that an adolescent step outside the prescribed family role during a family counseling session, it to possibly do damage to family relationships. These family roles must be respected and valued as the counselor works within the social context of the family. The goal of counseling the Hispanic family is to improve the functioning of the family within the contexts of both the culture of origin and the culture of acculturation.

LANGUAGE CONSIDERATIONS IN THE USE OF GROUP THERAPY WITH BILINGUAL CLIENTS

The decision whether to use individual or group therapy must be based on an understanding of the culture. Padilla, (1981) reports that school counselors working with Hispanic students have reported success using group therapy to assist students in developing skills for expressing their feelings in English, stimulating self-respect and pride in the Hispanic culture, and clarifying personal values. Characteristics of effective adolescent group therapists include:

- Culturally appropriate displays of firmness and well-defined boundaries
- Culturally appropriate expressions of validation, nurturing, warmth, caring, acceptance, sincerity and warmth.
- Active ability to engage participants in either English or Spanish, including the use of culturally relevant humor.
- Enthusiasm for cultural heritages expressed in language, clothing, and community events
- Sincere appreciation of youths
- Capability to facilitate a sense of commonality (Baca & Koss-Chioino, 1997)

INTEGRATED VS HOMOGENOUS GROUPS

Integrated Groups with both ethnic and non-ethnic members reflect attitudes and behaviors of the external world, providing mutual understanding and skills for relating. Homogeneous groups of ethnic minorities provide more immediate trust and understanding which fosters group cohesion. Spanish-speaking group members may be more comfortable if they can speak both Spanish and English without fear of offending non-Spanish speaking group members. The choice of whether to use integrated or homogenous groups with culturally and linguistically diverse clients is a complicated decision for the counselor to make. The positive and negative factors must be weighed for each of the individuals in the group and for the group as a whole. There is no one answer, which will categorically fit every group.

CONCLUSION

The rapid cultural transformation of the United States is necessitating a corresponding transformation in the counseling profession. Our once English-speaking, Western European background population is being replaced with non English-speaking citizens of non-European heritage. The techniques of counseling must shift to accommodate and embrace this shift in population. The counselor is beginning to see the client through new culturally sensitive lenses. These lenses reflect the language barriers, diverse cultures, values and life experiences of the client.

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DRAWING FROM NATIVE AMERICAN TRADITION IN COUNSELING ALL CHILDREN

DARLINE HUNTER, ED.D.
UNIVERSITY OF HOUSTON—CLEAR LAKE
HOUSTON, TEXAS

Drawing from Native American Tradition in Counseling All Children

Many of our children feel disconnected from society and themselves. This sense of separateness is displayed in academic and legal difficulties, acting out behavior and emotional disturbance. The Native American tradition of the whole being greater than the sum of its parts is a tool which can teach the harmonious coexistence of everything in our natural environment. This harmony can heal the disconnectedness that our children and adolescents feel and are acting out. The interrelatedness of this philosophy can be used to help our students reconnect to society and to them selves and to nature.

The need for social connection is deeply rooted. The need for social inclusiveness is a deep-seated part of what it means to be human. Eisenberger in *Science* (2003) suggests that the need to be accepted as part of a social group is as important to humans as avoiding other types of pain. Humans learn to stick together because rejection causes distress in the pain center of the brain. The Anterior Cingulate Cortex (ACC) registers both physical and emotional pain. The studies of Dr. Eisenberger suggest that social exclusion of any sort, abandonment, exclusion in social activities, discrimination, separation from family or friends, being lost geographically, would cause distress in the ACC.

These current neurophysiological findings echo the ancient wisdom of the Native American culture. The essence of American Indian spirituality is about “feeling”. The feeling of connection is available and experienced in a variety of ways. In the Circle of Life all things are connected, all things have purpose, and all things are worthy of respect and reverence. The circle symbolizes the cyclical nature of our world as evidenced in the

cycle of seasons and the rhythms of the sun and moon. The Medicine Wheel symbolizes the cyclical nature of the world and of the self. All four basic directions, representing an aspect of life, are necessary for a harmonious and functional way of life. In the Cherokee teachings, the north represents the mind; the south represents the natural environment; the east represents the spirit; and the west represents the body. All must be in balance and harmonious. In this philosophy, the whole is always greater than the sum of its parts. Everything in our natural environment coexists harmoniously. Likewise, the inner dimensions of mind, body, and heart are not separate parts but connected dimensions flowing from one another. Since this interrelation may be disrupted by discord, the challenge is to balance this interrelation as a unified whole. All things have an important and necessary purpose in the grand scheme. Relationships are primary and highly influential on individual growth. Axelson (1999) translates this philosophy into cultural traits, which include the following. Individuals may do as they please, but only if their actions are in harmony with nature. The person is valued for who he/she is rather than for his/her possessions. Child rearing emphasizes self-sufficiency, which is always in harmony with nature. Respect for the elderly is absolute. This ancient wisdom from the Native American Indian tradition provides thinking and behavior, which connect the individual to him/herself, others, his/her community, nature, and a great universal spirit. All of these connections aid the person in surviving physically, emotionally and spiritually in a hostile environment whether ancient or current.

Our children and adolescents often feel disconnected from themselves, their family, their peers, the school system, and society. They have no sense of their "place" in society and feel lost geographically and emotionally. In order to reach these children,

counselors must help them develop a sense of connection. The wisdom of the Native American tradition can form a structure within which nature, pets, and the therapeutic relationship can heal the alienation, which keeps our children on the edge of society and prevents them from a fully functional and productive life. This sense of connection can help them bridge the differences which divide them from others and society, whether those differences are based on culture, language, or disability. The challenge for counselors, parents and teachers is to find ways to reach these "unreachable" youth, to build confidence, self-esteem and empathy. Animals, nature, and the values of giving, sharing and cooperation, at the core of the American Indian spirituality, can open many of the closed doors of the lives of our alienated children and adolescents.

Brendtro, Brokenleg, and Van Bockern (1990, 1991) and Brokenleg (1996) proposed that when four basic needs of all humans (belonging, mastery, independence, and generosity) are not met by the family, community, and other cultural institutions, children and adolescents become alienated and act out their sense of disconnectedness. They suggest that the unmet needs of belonging can be corrected through relationships of trust and intimacy; the unmet needs of mastery can be healed through involvement in a setting with opportunities for meaningful achievement; the unmet needs of independence can be addressed with opportunities to develop positive leadership and self-discipline skills and confidence; and that the unmet needs of generosity can be provided through experiencing the joy of helping others. Cullinan (2002) advocates that the schools use practices that create a philosophical direction, which will meet these basic needs. Brendtro and colleagues (1990, 1991) and Brendtro and Van Bockern (1998) drew upon

Native American Indian child raising philosophy to create the theme for their circle of courage model, which works to reclaim the children.

Connected students feel more secure and tend to see the lesson in problems. They survive crises better and are less likely to see themselves as victims. They see the meaning in life, are more giving, and tend to think outside themselves. These connected children and adolescents access and express their feelings more easily; therefore, they act out less. With improved self-esteem, they move between cultures more easily, feel and act more calmly, and are more accepting of others. It is the use of the Native American Indian philosophy of interconnectedness, which can blend the techniques of pet therapy and nature in teaching students to connect. There is a growing literature on the therapeutic use of the human-animal bond in education, psychology and counseling. Kaufman (1999) states, "With the appropriate preparation and supervision, the opportunity to play with and care for animals can provide even the most relationship resistant youth in our schools and facilities with what they most need: a sense of connection or creature comfort." Nature has long been acknowledged as a source of healing, whether by the great spiritual traditions or by modern day psychiatric and medical facilities.

Garrett and Crutchfield (1997) developed a unity model of group work, which is a synthesis of contemporary counseling techniques and traditional Native American wisdom. Theirs is a comprehensive approach to developing self-esteem, self-determination, body awareness, and self-concept. Useful with all children, regardless of race or ethnicity, it emphasizes the universal characteristics of the need to feel a sense of belonging, mastery, independence and generosity. The focus of this paper builds upon the

unity model of Garrett and Crutchfield (l997) with the additional components of pet and nature therapy, which are compatible with the Native American concepts of the harmonious coexistence of everything in our natural environment. The whole is always greater than the sum of its parts. The inner dimensions of mind, body, and heart are not separate parts, but connected dimensions flowing from one another, whose interrelation may be disrupted by dissonance or discord. The challenge is to balance the interrelation as a unified whole. All things have an important and necessary purpose in this greater scheme. Relationships and their influence on individual growth are accentuated. The cyclical nature of the world and self depend on harmony and balance. The four directions of the Medicine Wheel depict this harmony: the east stands for self-esteem (how one feels about self and the ability to grow and change; the south stands for self-determination (the ability to use one's own will to explore and develop potential); the west stands for body-awareness (the experience of one's physical self); the north stands for self-concept (what one thinks about oneself and one's own potential). Like wise, the Medicine Wheel can be used to depict the four components of mind, body, spirit and natural environment.

THE NEED FOR BELONGING

When the need for belonging is met, children become cooperative, friendly, affectionate, respectful, trusting and sympathetic. The counselor can assist in the development of a positive attachment through the use of group activities, which incorporate Native American Indian activities and philosophies. The Talking Circle is a reminder of the interrelationships with one another and the world. "Coming together"

develops respect and acceptance of self and others. The purpose of the Talking Circle is to bring people together in a respectful manner for sharing and teaching to occur through listening and learning. All who are within the circle have an opportunity to talk with the same respect and no interruption. One is not expected to talk unless he/she wants to do so. Those who choose to talk are encouraged to talk, not only from the mind, but also from the heart, sharing innermost feelings. When all have spoken, the circle is closed with the reminder that all that is said is to remain within the circle and that identities and words are confidential. In this traditional way, there is a coming together to connect with each other and all living things in order to find strength and live harmoniously. The Native American philosophy of being one with all beings ties in easily with the use of pet therapy, which helps the child form strong emotional bonds and to develop empathy. Children learn to understand feelings and needs of animals and of fellow human beings (Paul, 1992). Bryant (1985) found that children owning pets felt more empathy toward other people while Ascione (1992) found that animal-based fourth grade education related to higher empathy scores. Melson (1990, page 15) stated "Experiences of interconnectedness with animals and with nature may be an important context within which more nurturing children may grow to be more nurturing adults." Interacting with animals gives children and adolescents the opportunity to learn to give and receive affection (Beck & Katcher, 1984), while pets substitute for human attachment by reducing loneliness, and providing love (Blue, 1986). The counselor can point out how we are all one with nature as we all belong to mother earth, noting that each member of the group breathes the same air that the animals breathe and that touches each element of nature.

THE NEED FOR MASTERY

Children develop a sense of mastery through opportunities for developing competence. Native American children are taught that someone with more competence is not a rival but a resource and that achievement is sought for personal reasons, not out of competition. The counselor through the use of Native American art, literature and dance can build creativity and self-expression. The making of Medicine Shields addresses the need for mastery. The Medicine Shield is an expression of the unique gifts that the maker wishes to impart about his or her current life journey. Every shield carries medicine through art and self-expression. Each shield demonstrates the lessons the maker learned from the four directions on the Medicine Wheel. The Medicine Wheel symbolizes the individual journey we each must take to find our own path. The Circle represents the Circle of Life and the center of the circle, the Eternal Fire. The Eagle, flying toward the East, is a symbol of strength, endurance and vision. What an excellent symbol of mastery for our children to adopt. The children may want to include some of the following on their shields: three personally important people, a place which provides security, two enjoyable activities; three words the child would like to have said about him/her, a personality trait of which the child is proud. Working with and caring for animals can build self-esteem and confidence. Research indicates that there is a positive correlation between the presence of a dog in the lives of students and their success. Keeping pets in the classroom enhances self-esteem (Bergesen, 1989) and early adolescent self-esteem is enhanced by pet ownership (Covert, Whiren, Keith & Nelson, 1985). Animals motivate learning, while the unconditional acceptance by an animal can provide a sense of worth and lovability. Learning to garden produces vegetables and flowers to share and of which

to be proud. Being able to identify and knowing the names of local birds is a cognitive skill, which can be shared with others and bring self-esteem.

THE NEED FOR INDEPENDENCE

The Native American Indian practice of encouraging children to make decisions, solve problems, and be responsible, by adults who model and teach responsible behavior, produces children who feel respected and powerful. Children who feel strong and independent have no need to disobey in order to demonstrate independence or to bully others for respect or to attain power. Counselors can provide for this need for independence by teaching self-management, recognition and management of emotions, behaviors and thoughts. Group exercises in which the children can help decide on rules and group procedures as well as activities, such as the Native American practice of renaming the child with an animal name or name from nature which denotes values of strength and courage, impart respect to each child. The Harmony Circle is another activity suggested by Garrett and Crutchfield (1997), which can be used to teach the blending of independence and belonging. Each child selects an instrument to play from among wood blocks, bells, sticks, plastic bottles and rattles. The children then follow the leader who establishes a rhythm allowing the children to improvise a song. The concepts of cooperation and harmony can be discussed along with how important each person is to the creation of the whole song. The Medicine Bag is another vehicle for teaching the concept of each child having a "special gift from Mother Earth". The child makes and decorates a cloth bag into which a symbol of his/her own special talents is placed. The child is told that these special gifts are their "personal way of life", referred to as

"medicine" by Native Americans. Caring for the animals in the counselor's office or in the child's own home gives the child a sense of control and responsibility, as does allowing the child to take the leashed animal outside for a walk. Learning to appropriately set limits for the pet leads easily into lessons on how to set limits with peers. Children who have learned to manage pets can be more assertive with peers, developing feelings of self–respect and independence. Encouraging the child to decide what object of nature he/she will bring into the office to talk about at the next session or decide where the counselor and child will walk outside as they talk, gives the child a sense of self-management and autonomy.

THE NEED FOR GENEROSITY

Native American Indian youth prove their own virtue by helping other people. Power and purpose is demonstrated by contributing to others' lives. The counselor can provide opportunities to build altruism, empathy and caring. Group exercises such at passing the talking stick gives the child the opportunity to share listening and talking time. After taking a nature walk during which "a stick finds the group", each member contributes to the decoration of the stick. This activity builds trust, cooperation and closeness within the group. The Gift exercise teaches the generosity of the Earth. The children are asked to search outside for "something special". This object may be anything that seems special to the child. The children bring their object into the group, talk about it and why it has special qualities. The children are then reminded to always thank Mother Earth for sharing this special gift with them and the importance of environmental awareness.

The Native American practice of Give Away, as presented by McFadden (1999), can be used as a group activity to encourage children to honor others for their assistance and achievements and to promote the sharing of materials and self. The children are encouraged to make a token of their appreciation to another group member and to give it away to the child as a reminder that his/her efforts have been appreciated.

Children develop self-esteem when they give of themselves to animals who need care and love. The animals can be used as a vehicle to teach the art of sharing and taking turns as each child in the group hands over the animal to the next child in line. Sharing flowers or vegetables from the garden the child has planted and tended gives the opportunity to feel the internal benefits of being generous and to be verbally praised for sharing. Animals and nature can provide the opportunity for projects involving volunteering. The collection and pressing of leaves and flowers can provide supplies for crafts to be made to share with senior citizens. The generosity of the animals and nature can be emphasized as the animals and the earth give of themselves to the child and the people being visited. The children can plan an outing in which the counselor's pet is taken on visits to nursing homes or senior citizen centers. The Native American belief in the stewardship of nature can be emphasized as the children interact with nature and others who are in need.

CONCLUSION

The need for connection is deeply rooted neurologically in the human brain, as well a emotionally and sociologically. The ancient wisdom of the Native American traditions can be used as a vehicle for the modern-day counselor to assist in the healing of

our children and adolescents who feel disconnected from society, themselves, and nature. The harmony inherent in the Native American philosophy can heal the disconnectedness that our children and adolescents feel and are acting out. This interrelatedness has the potential to assist them in reconnecting to society and to themselves.

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GRIEF IN THE AFRICAN AMERICAN COMMUNITY

KIM MCCLURE
DARLINE HUNTER, ED.D.

UNIVERSITY OF HOUSTON—CLEAR LAKE
HOUSTON, TEXAS

Grief in the African American Community

Certain rituals and traditions practiced in African American families during the grieving process are endemic of their culture. This cultural influence can be traced back to West African tribes prior to the diaspora of Africans to American for enslavement. Over the years, however, some customs have lost vivacity as Blacks have assimilated into a Westernized society. "Separation from kin and community and the imposition of a European culture made transmission of traditions difficult." (Devore, 1990, p. 49) Customs of today have evolved from the history of Blacks in America, which is replete with tragedy. "Death has been an ongoing daily reality from the time that Africans were taken from their native homelands in chains." (Hines, 1991, p.186)

The dismal voyage from Africa to the North American continent took place largely via Western African seaports. Consequently, historical and current ritualistic bereavement practices among African Americans have roots in West Africa. (Barrett, 1995) "From the beginning of the voyage to the time of sale, 50 percent of the Africans lost their lives." (Devore, 1990, p. 50) The living conditions aboard these ships were quite inhumane, engendering the demise of many Africans before reaching this country. Hard wood floors served as everyone's bed; sailors sexually assaulted women; and men were tied to poles. Many passengers perished as a result of dreadful infectious diseases such as yellow fever, malaria, and small pox. Others met their demise by way of starvation, suicide, suffocation, drowning, and no will to live. Bodies were callously thrown overboard devoid of veneration and dignity. (Devore, 1990; Hines, 1991) This

vile introduction to America served as a precursor to decades of unfortunate odds that have plagued the Black community.

Life on the plantation was further satiated with disproportionate amounts of death and despair. Diseases due to unsanitary living conditions took many lives. Many slaves were whipped or shot to death while countless others were lynched. Between the years of 1882 and 1962, 3400 lynchings were reported; although, many more were untold. (Devore, 1990; Hines, 1991) Forty-eight percent of white mothers expired during childbirth compared to sixty percent of African mothers during this time. The census for Memphis in 1849 documented significantly higher deaths due to fever for Blacks than Whites. An incessant trend had been set in motion, placing Blacks at higher risks for death than other ethnic groups.

Following slavery, African Americans have maintained a higher death rate than other ethnic groups. In the early 1900s myriad Blacks migrated from the South to Northern states, such as Chicago. However, there was a dearth of housing available to accommodate the large groups of people, which left them with inexpensive and meager options. Many had to live in dilapidated shacks where conditions posed health hazards for the residents. (Devore, 1990; Hines, 1991) Life continued for Blacks on the disadvantaged end of the spectrum.

Even today, African American males and females have lower life expectancy rates than their white counterparts. Hines (1991) found death among blacks due to homicides, stroke, diabetes, and heart disease to be disproportionately high. “These health and morbidity inequities have been perpetuated by a combination of physiological, cultural, and societal factors, including poor health care, inadequate health information,

nutritional deficits, hazardous employment, poverty, and racial discrimination." (Hines, 1991, p. 186) When you consider the fact that the playing field was unfairly tilted for blacks from the beginning, the aforementioned statistics are seemly.

Traditional West African religious practices underwent transformations as slaves acculturated into the American life forced upon them. Captors had an inordinate amount of control over their slaves, leaving them little latitude to openly practice religious customs. Naturally, slaves assimilated into the dominant religious practices of their masters. "Although African Americans routinely do many of the same things in their religious services…as their European American counterparts, they do so with an element of traditional African influence commonly referred to as soul." (Barrett, 1995, p. 81) The stereotypical "Black Church" represents a conglomeration of remnants of West African rituals intermingled with hints of European ethos.

Having a nice funeral has historically been emphasized in the African American community, notwithstanding the price. This provides explanation for the fact that the funeral business is prominent in the African American community. (Hines, 1991) "For a people ravaged by poor health and violent death, freedom from life provides an opportunity for the affirmation denied during life." (Devore, 1990, p. 2) Families view the final expenses of their loved ones as an opportunity to grant the deceased a moment of dignity and class, which many African Americans never encountered in life.

Ensuring a proper burial for your loved one dates back to West Africa and Egypt where many people joined funeral guilds, which could assure a proper burial for everyone involved. (Barrett, 1995) Slaves kept these traditions going by organizing funeral societies whereby membership fees were collected and allocated to members in need for

final expenses. One society in Charleston invested in a cemetery lot with a portion of their funds. These organizations could assure even the poorest person a coffin and a funeral car for his or her funeral. (Devore, 1990) These funeral organizations had strong social impact in the African American communities with appointed officers and formal galas. The aforementioned trend faded during the early 1900s as blacks became able to afford insurance polices. (Barrett, 1995)

Funerals have served as a medium for African Americans families to unite in sorrow and use their bond of family to help them endure their grief. This unity was essential for slaves when slaveholders tried to restrict the funeral practices of blacks. Such practices were documented in Virginia and New York City, which passed a law mandating only daylight hours for slave funerals with a maximum of 12 attendees. (Perry, 1993) Despite stipulations, slaves continued the traditions of their native homelands, which have morphed into today's practices.

The grieving process begins with notification of the death, whereby everyone is told of the death. The West African Bambara tribe fired gunshots to tell the community of the loss, while horsemen informed sons who were away from home. (Devore, 1990) Today word of mouth is customarily the preferred method of conveyance via telephone or in person. Notifying close loved ones expeditiously signifies respect and not doing so is deemed insulting. (Barrett, 1995) Those who reside far away need ample time to prepare for the journey to be with their loved ones.

The home of the bereaved family becomes open to friends and relatives wishing to express condolences. Homes are oftentimes bombarded with a bevy of visitors; some of whom bring home-cooked food to relieve the family of cooking obligations. Monetary

donations are also made to assist with the funeral expenses that will be incurred. Encouraging words of comfort are offered along with positive reflections of the deceased life. Some visitors help by greeting new arrivals as they come. The analogous practice of the West African Dogon tribe entailed villagers coming to the mourner's home and listening to an older male orate flattering things about the deceased while the women lamented. (Devore, 1990; Barrett, 1995) These acts of love assuage the grief stricken family's load.

Deciding on a funeral home is a major element of the funeral planning process. The reputation of a funeral home's skill with body preparation, factors into a family's final decision. Emphasis is placed on the body looking "natural" in the casket. Embalming African Americans is cumbersome due to the multitude of skin tones. African American funeral directors are generally highly skilled in this area and have an auspicious reputation in the African American community. Close family members participated in preparing the body in traditional African culture. For example, a man's brothers were responsible for preparing his body in the Dogon tribe. The last century has seen the transition to entrusting funeral directors with these tasks. (Barrett, 1995; Devore, 1990)

It is imperative for family members and close friends to be present when someone is laid to rest. "Since the death of a loved one is regarded as a primary ritual, attendance and participation in the funeral rites are expected" (Barrett, 1995, p. 88) Families may postpone the funeral for several days to allow loved ones time to arrive. It is common for African Americans to travel very far to pay their respects. (Barret, 1995) Having everyone in your support system with you during such a trying moment is vital.

The funerals of African Americans have traditionally been preceded by a wake during which the body is placed on display for viewing at a church or funeral home. The purpose of wakes is for people to view the body if they wish and to gather together to discuss memories of the person. This generally takes place the day or evening before the funeral. The Bambara tribe held wakes in the home of the deceased immediately after the women prepared the body. (Barrett, 1995; Devore, 1990) Every wake attendee is not required to view the body, as this may too traumatic for some.

The general format of an African American funeral is organized into four distinct parts: prayers, music, scripture reading, and eulogies with no absolute technique or order. The usual funeral would begin with the minister leading the family in a processional. A prayer would be offered by the minister to get services underway. People would be given the opportunity to come forward and offer a few kind words about the deceased, which is similar to the speeches given by the West African tribe at funerals. An appointed person would then recite the obituary summarizing the life story of the deceased. Songs performed by a soloist or a choir would follow. The minister then proceeds to preach a eulogy, where emphasis is placed on the transition this person has made from a temporary existence on earth to a permanent dwelling with the Lord. The finale is oftentimes a final viewing of the body for a last goodbye, but this is left up to the family's discretion. (Barrett, 1995; Devore, 1990)

Following the service many attendees follow the hearse to the gravesite for the burial ceremony. Police officers escort this procession of vehicles through city streets to the cemetery. The procession may pass the home of the deceased on this final journey; a practice similar to that of the Mossi tribe which circled the home three times in route to

the gravesite. Once there, everyone gathers around the grave as the minister says a few words before the casket is lowered into the ground. People stand around consoling one another for a few minutes before returning to the church or traveling to someone's home to eat a big meal that family and friends have prepared.

Voluble expressions of emotions are encouraged and often evoked during African American funerals. "A funeral in the Black tradition allows for unrestrained grief." (Devore, 1990, p. 60) Grieving in silence may raise suspicions depending on one's relationship with the deceased. The vociferous nature of African American funerals dates back to the West African tradition of using music to incite overt displays of emotion. (Barrett, 1995; Devore, 1990)

Religion has impacted the perception of death, which serves as a vital source of comfort to many African Americans. Many rejoice in the passing of their loved ones into a joyous existence with God devoid of any pain. Many Africans Americans do not refer to a funeral as such, but instead opt to call it a home-going ceremony symbolizing a return to God. (Barrett, 1995) This is fitting, given the Christian belief that God created all of mankind. This is simply an offspring conceived in the marriage between Christianity and traditional African belief that life and death is a cyclical process. Hines (1991) recounted the lyrics of an old Negro spiritual, which poignantly sums up the typical perception of death, "Before I'd be a slave, I'd be buried in my grave, and go home to my Lord and be free". (p. 187)

Grief counselors have myriad factors to consider when working with African American clients. Devore (1990) encourages practitioners to obtain a basic understanding of the Black experience to provide a framework whereby interventions can be

formulated. “The social worker must adapt and modify the skills and techniques related to competent bereavement counseling in such a way that they are responsive to the Black experience with death.” (Devore, 1990, p. 64) Hines (1991) contends that African Americans are not likely to pursue therapy given the strong cultural value placed on being strong. “It is expected that you will continue to grieve your loss but that you also will resume your usual functions at home and work within a few weeks of the funeral” (Hines, 1991, p. 189) It is advantageous for bereavement therapists to learn about cultural factors which may impact the grieving process of African Americans.

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PERCEPTIONS AND USE OF TIME AMONG WHITE FOLKS

MARTIN O. EDU, PH.D., ED.D.
GRAMBLING STATE UNIVERSITY
GRAMBLING, LOUISIANA

Perceptions and Use of Time among White Folks

ABSTRACT

Time(clock time) appears to exert a great deal of influence on white folks than it does on any other racial group in the world. This study investigates the underlying cause of the behavior and the factors that might have contributed to the phenomenon.

INTRODUCTION

This is a follow-up to the research paper that I presented last year on the universal lack of punctuality among Black people. The study found that Black and White people are influenced differently by time. Having explored the factors influencing the perceptions of time among Black folks, the need became apparent to study the factors influencing perceptions of time among white folks.

Time, in general, is an ever-present commodity in our lives that is perceived and used differently by people in different cultures. It is a great and yet ordinary secret. We are part of it, and everyone is aware of it but we rarely think of it. Most of us just accept it and never wonder about it. Time is indeed a great secret. We have become regimented under its empire, as it continues to deepen its intrusion and debasement of everyday life. Time is ubiquitous yet a phantom adversary. There is nothing even remotely similar to time. It is as unnatural and yet as universal as alienation. According to Zebrowski, (1994) time "always was, is and ever shall be" (p. 1).

Time has been endowed with a variety of attributes. Most of us have heard or echoed Benjamin Franklin's assertion that "time is money." It is also said that time flies; it crawls, or that it waits for nobody. Time is always available for any and everything. Based on the evidence in the literature, we seem to know a great deal about time and its enigmatic nature, yet its use is as varied among cultures as a person's heartbeat. This study investigated the factors that may have contributed to the excessive influence of time on white folks. Perhaps a brief history of time will shed some light on the issue.

A BRIEF HISTORY

Philosophers have studied time for 2,500 years, yet several questions still remain unanswered—questions about the relationship between time and mind, time travel, absolute and relational time, and perhaps what many might consider the easiest of questions, 'what is time'? Philosophers have tried in vain to develop a theory that provides answers to the litany of unanswered questions about time. To them, a succinct definition that cannot be supported by a moderate theory is not acceptable (2004, *Time*, www.utm.edu). Kant (2004) viewed our sense of time as a necessary condition of our experience and suggested the existence of a subtle relationship between time and mind. He concluded that time, in theory, is a form of conscious experience (www.utm.edu).

The measure of time in western culture has a long and sinuous history. Several subjective time-making schemes that would culminate in our uniform timekeeping system were used in the West. Common among those schemes, were starting work when it becomes light enough to recognize the difference between heads and tails on a coin, and learning to pay one's rent before sunset on the day after the crescent moon (Aveni,

1998). Others included banded candles, sand hourglasses, and water clocks powered by dripping water. Modern time consciousness began around 1298, a point in history that introduced the pendulum swing and expanded time's dominion. It was also a time of upheavals in religion, in urban development, and in business. The invention by a tinkerer of a device for regulating the descent of a weight that allowed Europeans to make relatively reliable mechanical clocks led ultimately to their entrapment in time. London got its first public mechanical clock in 1292, Paris in 1300 (Aveni, 1998).

These public timepieces were not merely useful devices but symbols of civic status and progress. The first mechanical clocks were little more than gravity-driven mechanical bells. They had no faces or hands, yet historian Mumford called them the world's greatest invention (Aveni, 1998) that brought a change in the common sense of time. That change began in the Christian monastery that had a tradition of observing regular times of prayer, an exercise that dated back to the sixth century A.D. The mechanical clocks that gave a precise measurement of time solved the problem of timekeeping for Christianity, monasteries, and entrepreneurs throughout Europe.

The pace of development reinforced the importance of timekeeping. As cities began to develop in Europe, they changed the rhythm of human activity as workers migrated *en masse* from country to get jobs. Work in the city required collaboration among relatively large groups of people. Piecework gave way to the hourly wage, and church bells migrated to shops, where they became work bells (http://web4.infotrac.galegroup.com). As the clock became a symbol of prestige and progress, a miniaturized version was invented, and owning a wristwatch became a measure of status.

The extension of bureaucratic control over time continued in the 19th century with the imposition of a unified global scheme of time measurement designed to avoid massive inefficiency and spoilage of goods and people. Our ancestors began simply by sensing the rhythms of natural time, but once we grabbed hold of the controls, we changed the order for good. We manipulated time, developed and enhanced it, processed, compressed, and packaged it to conform to our perceived needs (Aveni, 1998). Time is increasingly a key manifestation of the estrangement and humiliation that characterize modern existence. Observance of time has become an intellectual obsession to most people, especially white folks, yet it is real because it has consequences (Zerzan, 2003).

PERCEPTIONS OF TIME

Though time has been studied for so long, in real life, it is understood, used and responded to differently by different people. For example, most white folks are so time conscious that they would make any sacrifice just to arrive at any scheduled event promptly, yet that does not seem to be the practice among most Black folks and people in some cultures, especially those in the less developed countries.

The use of watches and calendars by most cultures around the world seems to unite the majority of the globe "in the same rhythm of time, but that does not mean that we all march to the same beat" (Ezzel, 2002, p. 2). Zarembo (1997) suggests that many cultures march to different drummers as time seems to move faster in developed countries than it does in less developed countries. Tompkins (2002) quoted a movie actor as saying that perhaps "time is God's way of making sure that everything does not happen at the same time" (p. 2).

In our fast-paced and time-studded world, the clock seems to rule, and in some cases, control life in what is often referred to as the civilized world (Edu, 2002). Most people consciously or unconsciously blissfully partition their days into even smaller increments of time to help them cope with their tightly-scheduled tasks. By partitioning the day into smaller increments of time, we create the illusion and confidence that we can maximize the benefits of the planned activities in a given day. Despite the meticulous effort, we still find ourselves either running late for some activities that we had carefully planned or unable to accomplish all that was planned. People's lives have been ruled by the clock ever since they started to manipulate, process, package, and develop time to make it fit their perceived needs (Aveni, 1998, Summer).

According to an analysis of time in *Scientific American* (2002), the question of "time" is endlessly frustrating, because "the elusive infinitesimal of 'now' dissolves into a scattering flock of nanoseconds." As a result, "our perceptions of the present sketch the world as it was an instant ago." Therefore, in principle, perfect synchronicity escapes us. The analysis also pointed out that "like a strange syrup, time flows slower on moving trains than in stations and faster in the mountains than in the valleys, (and) the time for our wrist watch is not exactly the same as the time for our head" (Stix, 2002). It is difficult to reconcile the difference between clock time and the time in our heads hence our inability to control time. Perhaps this is one of the reasons for the different notions and usage of time among different cultures at both the individual and collective levels. The differences in notions of time have not diminished the importance and power of time.

In the 21st century, time has become what fossil fuels and precious metals were to previous epochs (Stix, 2002, Sept.). Aveni (1998, Summer), suggests that "modern man

has been completely and irreversibly dissociated from the rhythm of nature, unlike people in olden times, who simply relied on the rhythms of natural time, such as the changing of the seasons, the migration of birds, the beat of the tides, and flickering of the moon's light." This raises the question as to whether the dissociation from the rhythm of nature could be the sole explanation for the cleavage to the clock by the modern man, especially among white folks, or whether there might be some other factors acting either singly or in combination.

A REVIEW OF THE LITERATURE

A review of the relevant literature indicates that several studies on various aspects of "time" have been conducted. Labradon (2002, Sept.) provides a breakdown of the various units of time beginning from the instantaneous to the eternal and describes each unit in detail. His work represents an effort to convey a sense of the vast expansion of the chronological span. He began with one attosecond interpreted as a billionth of a billionth of a second, and ended with one billion years. The study gives some insight as to the various notions, uses and responses to time and why time lends itself to so many different interpretations.

Along the same lines, Zarrembo (1997, June 30), discusses the cultural differences in the perceptions of time. He describes the amusement that other cultures derive from the domination of the clock in the lifestyles of Western societies. He traced the history of the development of the clock three centuries ago until 1850, when people began to use wrist watches. Not withstanding the sophistication of the modern wrist

watch and the widespread use of it, the habit of unpunctuality is yet to be reversed, especially among black people around the world.

The domination of the clock in the lifestyles of western societies has created an inner state of mind in us that forces us into the habit of paying undue attention to the hurried thoughts of the consequences of being late (Gunn, 2001, Jan.). In the rush to work within time constraints, we tend to find ourselves locked in ferocious arguments over issues arising from differing interpretations of what the term "now" meant. He suggests that we can capitalize on life's opportunities if only we can free ourselves from the tangled web of clock time. He expressed the opinion that transcending reality is nothing more than remembering that we are the thinker because reality is simply our thoughts in action.

Stix (2002) reminds us that scholars have attempted to calculate the monetary value of time to the second to underscore this misfortune. But he contends that while the commodification of time may be genuine, its reduction or equation to money may be an absurd interpretation of the value to time to the extreme. According to him, basic human drives have not changed from what they were during the Stone age. Despite the constancy of our primal urges, human culture has encountered upheaval after upheaval. He notes that perhaps the most profound change lies in our subjective experience of time that has been defined as a continuum in which one event follows from the past through to the future. Time keeping is a human practice that dates back thousands of years.

Gingrich, Ochs, and Swedlund (2002) view timekeeping as a moral matter that implicates such notions as truth, virtue, authority and so on. Communities around the world record the timing of objects and events in ways that adhere to notions of both

objective measurable time and what he calls the apprehension of time. While the South American Indians locate objects and events in visible present or past time, members of the scientific community believe that time is not absolute, instead it runs fast or slow according to conditions of gravity. It should be understood that people around the world use multiple, sometimes conflicting time-keeping systems to regulate social life.

Hill, Block, and Buggie (2000) investigated the extent to which racial and cultural factors or both influence a person's beliefs about physical time, personal time, and experienced and remembered duration. The study involved 750 Black Americans, Black Africans, and White American students who responded to a questionnaire on the beliefs about time. When the responses were factor-analyzed and compared, the result showed similarities and differences. All three differed in beliefs about physical and personal time, but they did not differ in beliefs about duration experiences. The researchers concluded that culture may influence beliefs about duration and personal time in varying degrees, but does not have any, if any, on duration experiences.

METHOD

A pilot study was conducted using white students enrolled in journalism classes at a mid-western university. The topic of perceptions and uses of time was discussed in four different upper-level undergraduate classes in which at least 20 students were enrolled. Upper-level undergraduate classes were selected to ensure that the participating students were either graduating seniors or upper-level students. It was reasoned that this class of students, who were close to graduation would have a more logical appreciation of time than lower-level students. The factors identified during the class discussions as

influencing their notions, perceptions, and usage of time were used as a basis for the interviews with professors. The factors included history, religion, technology, and business.

The data for the study were generated through face-to-face interviews with randomly selected white college professors. The interviews lasting from 30 to 45 minutes, were conducted during the morning hours between 09:00 and 11:00. Participants were asked the same questions drawn up for the purpose. Although the same questions were asked, each interview was different according to the subject's knowledge of the topic and interest in the study. The respondent's answers to the questions opened the way for follow-up questions. In general, the follow-up questions were used to seek clarification or to further the discussion. After interviewing 14 professors, their responses began to be so similar that it was considered unnecessary to continue.

The time selected for the interviews was arbitrary but it was based on the notion that the professors might need the first hour of work (08:00-09:00 a.m.) to settle down and put their thoughts together. It was also reasoned that they were likely to be in a good frame of mind at that time for the interview. Therefore, they would provide constructive and objective responses. The plan worked out well because each participant seemed to be in high spirits during the interview.

RESULTS

The findings from the interviews demonstrate that time consciousness as a behavior, is influenced by several factors. First, it is socially learned. It is also influenced by the early Christians often referred to as either pilgrims or Puritans. The industrial

revolution that ushered in a new era of time and machine-based means of economic production and hourly paid employment further reinforced the importance of timekeeping.

TIME, A SOCIALLY LEARNED PHENOMENON

The main purpose of this study was to determine the factors that may have contributed to influence white folks' perceptions and use of clock time. Most of the participants expressed the view that like division of labor, our behavior toward time is a socially learned phenomenon. Zerzan (2003) notes that humans, and the rest of the world, are synchronized to time and its technical embodiments. The motto of the National Association of Watch and Clock Collectors is "Time rules life." It was borne out in the formal time units that make up our calendar, and in the way everyday events have become organized and packaged into quantifiable bundles.

It is difficult to argue that time does not rule life when it is so present in our everyday activities. We battle the clock everyday as we struggle to make it to work on time, to take our children to school on time, or to attend a scheduled event of interest on time. We see it everywhere we turn. Perhaps a careful look at athletic competition, the great metaphor for life, would help to powerfully demonstrate how much of modern existence is controlled by the clock. Soccer has its two 45-minute halves, hockey its 20-minute periods, football its four 15-minute quarters, and college-level basketball its halves. In professional football and basketball, players often call "time outs" that literally bring the time to a stop for the players, while a losing team is often said to be "fighting the clock."

Introduced in the United Stated in the 20th century, the assembly-line reflects many of the properties of scientific time-keeping that are embedded in the Western way of life. We have gone along with the substantiation of time so that it seems a fact of nature, a power existing in its own right. The growth of a sense of time is a process of adaptation to an ever more reified world. It is a socially constructed dimension and the most elemental aspect of culture.

The social process of adaptation begins at the most basic level-the family. Irrespective of the family size, time exerts a great deal of influence as every family struggles to meet daily obligations at set times. Lateness to any event or activity is inexcusable, if embarrassment is to be avoided especially, if it had occurred previously. Bruno (1996) notes that the important process of learning about time and the consequences of its various uses begins in childhood and adolescence, and provides the foundation for later life.

This is in line with Bandura's (1977), social learning theory which proposes that much of human learning takes place through watching other people model various behaviors. Put another way, the theory suggests that children learn from their parents and others by observation. For example, a dancer can learn a certain movement by watching another person perform that movement. It is little wonder that 12 of the 14 participants said that they learned the importance of time-keeping and punctuality from their parents growing up. As adults, they practiced what they observed their parents do, and passed it on to their children. Children who did not learn it from their parents learned it from their exposure to social and economic institutions.

RELIGION AND PURITANISM

Clocks played an important role in the early church, especially after the invention of the pendulum by Galileo in the 1630s. For example, the Benedictine monasteries began scheduling time and ringing bells through the night in the sixth century, controlling and ordering time according to Christian dictate. Although the clocks of the period did not keep accurate time, they were regulated by a circular "balance" that swung back and forth (http://www.sail1620.org/discover). When missionaries arrived in North America they called clock-time "Captain Clock," because it seemed to command every act for the Christians. To most people, clock time was and still is a kingdom, a power and a glory.

The early underpinnings for American life was the "Puritan work ethic." The Puritans were a group of people who grew discontent in the Church of England and worked toward religious, moral, and social reforms. They escaped to America to avoid persecution from church leadership and the King of England. Most of the Puritans settled in the New England area. Religious exclusiveness was the foremost principle of their society, and the spiritual beliefs they held were strong. They also held strongly to the belief that hard work was an honor to God that would lead to a prosperous reward (Kizer, 2004, Jan. 31).

According to Bayer (2004), the Puritans answered 'who am I to be' as follows: "I am to be honest, hard working, reliable, sober, mindful of the future, appropriate in my relationships, successful, and thereby give glory to God." The idea of who they were was intrinsically linked to their perception and use of time. Their concept of time revolved around the underlying Judeo-Christian tenet of the linear, irreversible path between creation and salvation. This essentially historical view of time was and still is at the very

core of Christianity. According to Zerzan (2003), all the basic notions of measurable, one-way time can be found in St. Augustine's writings. The spread of the new religion needed strict regulation of time to help maintain the discipline of monastic life.

The strict discipline of time was extended to worshippers who were often reminded that it was a duty to God to be in church on time for services. Failure to do so was being disobedient to the Creator. More than 50 percent (eight) of the 14 participants agreed that religion played a part in their perception and use of time. One participant still holds strongly to the view that humans are obligated to be time conscious because it is not only a mandatory duty, but also a mark of obedience to God. Asked how he deals with events not starting at the time they were scheduled, he said that he forgives the planners and spends the extra time socializing with others. He said that it was for such human shortfalls that Jesus included forgiveness in the Lord's prayer. Many in society hold similar perceptions of time and its use. Since the Puritans were white folks, it can be assumed that religion also significantly influenced the converts' perceptions of time.

INFLUENCE OF BUSINESS AND TECHNOLOGY

The majority (90%) of the participants in this study said that their perceptions and uses of time have been greatly influenced by the demands of paid employment. They contend that the daily routine of preparing for work and actually reporting there promptly, practiced over a long period of time, has transformed them into slaves of the clock. The observation is supported by Gerbner's (1997) cultivation theory, which states that heavy television viewing over a period of time produces a common worldview, common roles, and common values among the viewers. Similarly, children who grow up

in an environment that enforces a strict time regiment are likely to cultivate common perceptions and uses of time.

The Industrial Revolution ushered in a new era of new work habits as time-owners and capitalist factory bosses, expecting their employees to report to work on time, erected clock-bound fences of work-time and the sense that employers owned time-measurement. It also created the industrial organization of labor, which was accompanied by the development of new work habits, the diffusion of time consciousness, and the internalization of the new habit of time discipline. As modernization continues in society, especially in the West, the necessary precondition for a functioning lifestyle has become the ability to coordinate one's actions with the time structures of the social environment (Geissler & Oechsle, n.d.). The mechanical clock created a civilization that paid attention to the passage of time, hence to productivity and performance.

Technology has reinforced advances in precision timekeeping that is being gradually overtaken by the wired world of the internet. The fast-paced wired world provides not only a faster way to communicate, but it also erases time barriers. One of the participants said that technology was taking us to a point in life when time would no longer have any value. He said that most college students, for example, seem to view time as a commodity to which they do not attach much value, because of the ease that technology provides to access class information, irrespective of whether or not they went to class.

GENETIC AND CULTURAL CONNECTION

All of the participants dismissed any assumptions about the existence of genetic determinants are naïve. They said that there was nothing genetic about their perceptions and uses of time. On the question of a possible cultural connection, they were unanimous that the historical and religious effects combined have, over time, created a culture of time consciousness that is reinforced by society. For example, we hear such expressions as making a "grand entry" or someone being "fashionably late" used to refer to lateness.

CONCLUSION

The influence of clock time on everyday life should not be down-played. Several theoretical perspectives help to explain the influence. One such theory is behaviorism that has its roots in stimulus-response psychology. First popularized by J.B. Watson, it promotes the notion that all human actions are a conditioned response to external environmental stimuli (Baran & Davis, 2000). Similarly, it can be argued that our fixation to clock time is a conditioned response to the external environmental stimuli which include the demands of the workplace, family, and society. For example, we are expected to report to work at a certain time, and failure to do so could lead to the termination of one's employment. We experience similar pressure for time by way of family demands. For example, most parents are trapped in a dragnet of their children's extra curricular activities. The situation gets worse for parents who have more than two children. These are in addition to social demands. It seems obvious that these environmental stimuli somehow condition us to time consciousness.

The idea that we are conditioned by environmental stimuli is further reinforced by the operant learning theory developed by early behaviorists. It asserts that the response we make when we are presented with something from our environment often result in we learning new behaviors, which are reinforced either positively (reward) or negatively (punishment) (Baran & Davis, 2000). For example, if a child were scheduled to perform at an event but arrives late and the lateness caused her/his name to be dropped, the negative reinforcement (punishment) would cause the parents to be punctual in future. The theory proposes that the new behavior learned is added to the parents' and child's behavioral repertoires.

These theories help to shed some light on how history, capitalism, technology, society, and other environmental factors contribute to condition white folks to be overly time-conscious and how the practice has been passed from one generation to the next through observation and imitation (social learning theory and modeling). According to Zarembo (1997), the domination of the clock in lifestyles of western societies is a source of amusement , or disbelief, in many other cultures. Levine (1997) seems to think that the West is becoming more devoted to the clock with each passing minute. Speed has become the only yardstick through which we measure the value of our activities. Despite shorter working hours, more and more people have less and less time for the things they really want to do. It seems as if environmental stimuli have created a time for everything and everything in its own time, a situation that seems to impact white folks in western societies than it does others.

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PARADING HISPANO IDENTITY:
THE ROLE OF THE SANTA FE FIESTA IN THE PRESERVATION OF CULTURAL MYTHS

AIMEE V. GARZA, M.A.
UNIVERSITY OF COLORADO AT COLORADO SPRINGS

Parading Hispano Identity: The Role of the Santa Fe Fiesta in the Preservation of Cultural Myths

ABSTRACT

One of the principal modes of reinforcing and reproducing community ideologies and cultural myths is through public celebrations, pageants and parades. For over 200 years, the city of Santa Fe, New Mexico has celebrated an annual festival called *Las Fiestas de Santa Fe.* This study explores selected public rituals enacted during the Santa Fe fiesta and explains how these symbolic forms function to construct and preserve a certain conception of Hispano identity. It is also suggested that the reactive nature of ethnic politics in Santa Fe is reflected in the changes that the fiesta has undergone in recent years. This pilot study contributes to the growing body of work in ritual criticism by enhancing our understanding of how community celebrations mitigate social phenomena and how public rituals inform the production of identity.

This essay aims at deconstructing the *entrada* pageant, a public drama performed during the Santa Fe Fiesta, in order to examine the symbolic forms that perpetuate Hispano cultural myths. The state of the scholarship on festivals and public rituals suggests that such social gatherings provide a space for multiple symbolic inversions that potentially subvert or accommodate to the dominant discourse (Rodriguez, 1998). Community identity is enveloped in public rituals such as processions, dance-dramas, and pageantry because they provide an aura of sacredness to the expression of ideology (Mach 1993). Identity is a fluid construct that consists of an assortment of symbolic images that evoke a feeling of place, and a sentiment of belonging for individuals and groups.

Summarily, the goal of this essay is to illustrate how the performance of cultural myths, as enacted in the public dramas and pageantry of the Santa Fe Fiesta, functions to preserve a certain conception of Hispano identity. Through a content analysis of video taped data and ethnographic interviews with fiesta goers and former pageantry participants, I offer a cultural critique of selected aspects of the festival at the symbolic level of interpretation. My main focus is on the *Entrada de Don Diego De Vargas*, which is the dramatic reenactment of the encounter between the Spanish *conquistador,* Don Diego De Vargas and the Cacique Domingo Narranjo of Tesuque upon the Spanish reentry into the *Villa de Santa Fe*. As the figurehead of the fiesta, the symbolic deconstruction of Diego De Vargas is a significant component of my critique of this public ritual.

In a community that claims to celebrate tri-cultural unity, the violence and subjugation inherent of conquest must be repressed in the fiesta rituals in order to adhere to the community's ideology about culture and race. This repression is manifested in various reconciliation attempts that function to erase, or at least undermine, the complexities of Santa Fe's history. Although a complex and changing aspect of Northern New Mexican culture, performances such as the *entrada* pageant provide interesting dialectic forums for the enactment of power (Rodriguez, 1998). Power in this scenario, is embodied by Diego De Vargas, thereby positing the Spaniard as superior to the Native American. Since the male warrior heroes (i.e., Spanish *conquistadores*) are actual historical figures portrayed by Santa Fe Hispanos, they are central to the fiesta pageantry. Conversely, female roles are mainly decorative and abstract. Therefore, how gender is conceived and endorsed though the fiesta pageantry is also a primary concern in my

analysis. With respect to gender, I explore the significance of the fiesta queen, both in the symbolic sense and to the women who have filled the position.

As a point of departure from other studies of the Santa Fe Fiesta, my ethnography aims to discover how Nuevomexicanos[1] themselves experience the event. Do they believe the cultural myths that are showcased during the festival? This aspect of the study brings human agency to the forefront of my exploration. How do the people portraying pageantry roles, ultimately change the symbolic function of that role? Although ritual reinforces hegemonic ideals, it can also provide a space for the expression of opposition to that order (Mach, 1993).

Before imparting on this journey into the fiesta, I must reveal my personal attachments to this ever-changing celebration. The myth of Spanish New Mexico that informs Hispano identity has always been both a source of pride and confusion for me. As a *nuevomexicana*[2] and Santa Fe native, retuning home for the fiesta is a yearly pilgrimage; a spiritual resolution of sorts with the past. Like many natives with historical roots in Northern New Mexico, I will not deny my ambivalence toward Santa Fe's tourist trap ambiance, and my unrelenting irritation with the ever-dwindling number of familiar (brown) faces I encounter in the downtown area. Despite my frustration with my hometown, I always feel a need to return for the fiesta.

My positionality as a native ethnographer studying my community's cherished *Fiestas de Santa Fe* has provided me with the opportunity to finally confront the

[1] New Mexico's Spanish-speaking population have referred to themselves as *vecinos*, Mexicanos, Neomexicanos, Nuevomexicanos, or Hispanoamericanos, but by the twentieth century, the term Spanish-American or Hispano was preferred. I use Nuevomexicano and Hispano interchangeably throughout this paper to refer to this population, yet with the idea that "Hispano" specifically refers those people who identify more with their Spanish roots, then their indigenous ones, whereas the term Nuevomexicano is more general.

[2] To denote standard Spanish language pronunciation, capitalization rules and use of the feminine [a].

complications of Hispano cultural myths, from the dual perspective of a positioned participant-observer and critical social scientist. I set on this journey into fiesta mythology and iconography in order to discover how Nuevomexicanos experience the celebration of their heritage, what it means to them, and why it holds such a strong emotional reverence to them. On the other hand, I also must confront these myths in order to better understand the distortions that our community has created in reaction to the threat of displacement.

HISTORICAL ROOTS

Deemed "the oldest community celebration in the United States," *Las Fiestas de Santa Fe* presents us with a paradigmatic example of how pubic rituals "construct a stage for the exercise of power" (Rodriguez, 1998, p. 110). As currently celebrated the festival honors Hispano/Northern New Mexican heritage and commemorates the anniversary of the "bloodless" re-establishment of Santa Fe by Don Diego De Vargas in 1692. The fiesta commemorates the initial, more amiable encounter between De Vargas and the Cacique Domingo Narranjo of Tesuque Pueblo, conveniently diverting attention from the violent conquest that ensued a year later when De Vargas arrived with soldiers, settlers, and intentions to occupy (Montgomery, 2002). The festival takes place the first weekend after Labor Day, beginning on Thursday night with the burning of *Zozobra.*[3] Although Hispano culture and history are the central themes, the civic component of the festival rallies the public around the celebration of a tri-cultural community, where Hispanos, Native Americans, and Anglos live together in contrived harmony.

[3] For New Mexicans, *Zozobra* means "Old Man Gloom." It is a twenty-foot effigy or marionette that is burned before hundreds of screaming spectators. Grimes (1976), suggests that the term, *zozobra* has religious overtones and connotes a feeling of guilt associated with sin.

Heritage festivals, such as the Santa Fe Fiesta are important sites for the transmission of cultural myths and the enactment of power (Grimes, 1976; Beezley Martin & French, 1994; Rodriguez, 1998; Horton 2001). Previous scholarship on the pageantry and public dramas of the Santa Fe Fiesta have concentrated on the *Entrada de Don Diego De Vargas* as the visual and aural embodiment of Hispano identity politics which is based on the assertion of Spanish origins and the rejection of *mestisaje* or Mexican descent (Grimes, 1976; Gonzales, 1997; Horton, 2001). The *entrada* (entry) is an elaborate reenactment of the Spanish reentry into Santa Fe following their twelve-year banishment from the area after the Pueblo Revolt of 1680. This dynamic stage show replays the historical encounter between Don Diego De Vargas and the Cacique Domingo Naranjo of Tesuque, when the former arrived to reclaim *La Villa de Santa Fe* in the name of King Carlos II of Spain and the Catholic Church.

Critiques of the *entrada* have located it within the broader Latin American context of conquest and conversion dramas imposed by Spanish missionaries in their efforts to control the social and spiritual lives of conquered indigenous peoples (Gutierrez, 1991; Horton, 2001). Associated ritual performances such as the *Matachines* dance are still performed in Northern New Mexico today and are emblematic of the cultural coalescence and religious syncretism inherent of centuries of contact and intermarriage between Hispanos and Native Americans (Rodriguez, 1996). What is unique about the De Vargas *entrada* is that it was originally created in 1911 by Anglos who appreciated Spanish military accomplishments and cultural spender as long as it served Anglo business ventures principally, the expansion of a burgeoning tourism enterprise. The pageant was also created as a competitive impulse inspired by a broader nation-wide trend of foraging

individual state identities based on some semblance of real or envisioned ethnic heritage and historical relevance after the industrial revolution (Montgomery, 2002).

Although Nuevomexicanos venerated De Vargas, they were more concerned with honoring the religious aspect of the Spanish re-conquest. Originally, the Santa Fe Fiesta was not a party, rather a solemn religious procession in honor of *Nuestra Señora del Rosario*, *La Conquistadora* (Our Lady of the Rosary, The Conqueror) the New Mexican version of the Virgin of Guadalupe, and also the oldest Marian image in the United States (Grimes, 1976; Montgomery, 2002). According to fiesta lore, Diego De Vargas promised to honor the Virgin with an annual procession and celebration if she would abet a victorious yet, peaceful re-conquest of the lost territory. Whether or not De Vargas actually made this promise and then actualized it in inaugurating a procession in La Virgin's honor remains a mystery. As illustrated later in this discussion, the centrality of De Vargas's piety and the spiritual aura of fiesta continue to be vital components of the present-day celebration.

According to Montgomery (2002), the royal governor and Marqués de Peñuela, José Chacón Medina Salazar y Villaseñor decreed the public remembrance of the re-conquest in 1712 with a "Fiesta of vespers, a mass, a sermon, and a procession around the plaza" (p. 131). The Catholic masses, novenas and processions in honor of the patroness of Santa Fe (Our Lady of the Rosary) were, and continue to be, the cultural crux of the Santa Fe Fiesta in the minds and hearts of Nuevomexicanos. Furthermore, the religious aspect of the Santa Fe Fiesta corresponds both in purpose and ritual expression with similar events enacted in honor of patron saints in other New Mexican towns and in provinces throughout Mexico and Latin America. The Mexican Marian icon, the dark-

complected Virgin of Guadalupe, is probably the most celebrated Catholic image in the Americas.

The Re-fashioning of Hispano Identity

The turn of the century Anglo-constructed conquest drama highlighting Spanish (and by association, Anglo) dominance and racial superiority came fully under the control of prominent Hispanos and the liberal Anglo artistic elite by 1924. In a fulsome expression of imperialist nostalgia and desire to conserve Santa Fe's "Spanish colonial past" Anglo artists such as Will Schuster, Mary Austin, and Witter Bynner assumed control of the fiesta fabrications, this time placing authentic Nuevomexicano cultural expressions on center stage (Montgomery, 2002). Nevertheless, the inclusion of the music, dancing, and arts of *la gente de Santa Fe* and surrounding provinces did not deter the organizers' mission to re-fashion Nuevomexicano culture as remnants of a romantic Spanish colonial past (Montgomery, 2002).

Of course, this reconstruction of ethnic identity was done in cooperation with members of the more aristocratic Hispano establishment who benefited both socially and economically from the change in nomenclature and affinity. In fact, this movement away from Mexican identity took hold of the Nuevomexicano imagination during the territorial period, when the Anglo population doubled due to migration from the east (Nieto-Phillips, 2000). The transformation of Mexican identity to Hispano distinctiveness in Northern New Mexico was more than a simple accommodation to fiesta fashion under the Anglo "artistic intellegencia," it was also an astute political move that functioned as a safeguard from complete economic and political disenfranchisement after the ostensible passage of the Treaty of Guadalupe Hidalgo (Gonzalez, 1997 & 2000). In addition, it

provided a way for Nuevomexicanos to both preserve their culture and justify their existence as a distinct ethnic group within the United States.

In any case, Anglo infiltration into New Mexico and the statehood campaign (1847-1912) incepted serious changes in New Mexican's perceptions of themselves within their culture. Yet, in reexamining historical and linguistic data, New Mexican scholars assert that use of the word "Hispano" and "Spanish American" as ethnic identity labels was not so much a rejection of Mexican identity or *mestizaje*, as it was a conscious ideological shift to a word that held more power in the minds of Anglos (Gonzales, 1997; Nieto-Phillips 2000). In other words, since the word "Mexican" held such negative connotations among Anglos after the Mexican War, Hispanos chose a new name that would evoke a more positive imagery. Thus, the material difference between "Hispano" and "Mexicano" was slight in the cultural sense, but quite disparate in the ideological sense.

The fact that Nuevomexicano cultural expressions are more attuned to a regional Greater Mexican character and even more reflective of Chicano hybridity[4] is of paramount importance to our understanding the Nuevomexicano experience of the Santa Fe Fiesta and its enchanting imagery. The tri-cultural trope promoted within the fiesta rhetoric and tourism propaganda is a consumption-oriented construction that is only partly based in reality. The Native American, Hispano, and Anglo populations of New Mexico rarely have existed as parallel lines, rather crosscutting, intersecting lines with blurred origins and insertions. This hybrid complexity is what defines Nuevomexicanos today.

[4] Refers to the broader U.S. Latino bi-cultural identity that is characterized by an innovative interfusion of mainstream American culture and Mexican culture with distinct regional flavor.

The symbolic maneuvers of the *entrada* and other aspects of the fiesta provide a brilliant illustration of the complexity of public rituals and of the ideology they promote. Although conquest dramas such as the *entrada* perpetuate the cannon, it would be inaccurate to assume that hegemonic forces go uncontested (Rodriguez, 1998). Both spectators and pageantry participants are autonomous social actors who have the power to actively subvert the status quo. Furthermore, the duel nature of festivals as both conservative and celebratory creates a synchronic atmosphere of containment and release, the latter being a fitting stage for unruly protest (Rodriguez, 1998). The complicated space inherent of festivals and other ritual genres cultivates innovation, being that it is an "accessible [site] to both reactionaries and revolutionaries for their various political purposes" (as cited in Rodriguez, 1998).

MYTHMAKING AND RECONCILIATION

It is evident that the myth surrounding the celestial intervention in the history of New Mexico has been highlighted in recent years by organizers of the fiesta in order to remedy the conflicted history of conquest by emphasizing the religious roots of the fiesta and redirecting its focus on the piety of De Vargas (the man) and his promise to the Virgin. This suggestion is supported in the following comment gleaned from a former fiesta queen and council member:

> "I think now more than ever the fiesta council is really exalting the position of Don Diego De Vargas because you know they're trying to get back to what is the reality of the fiesta, why do we celebrate it? [We celebrate] because of Don Diego's promise, and so [the fiesta council] really puts a lot of emphasis on the promise. That's what [the fiesta council] is really trying to bring out – the fiesta is not about conquest it's about a promise. So, there's a lot of people trying to remedy what happened in the past and that makes me feel really proud, because all to often we end up downgrading people and making their position lesser."

It is also important to note that this famous devotional image of the Virgin Mary, *Nuestra Señora del Rosario, La Conquistadora* is currently referred to as Our Lady of Peace rather than *La Conquistadora*. In fact, at the mass of reconciliation in fiesta 2000 the priest told the parishioners in his sermon that the Our Lady of Peace is called *La Conquistadora* because she is the "conqueror of hearts." According to one of my collaborators on this project, the brochure circulated during the fiesta when she was the fiesta queen, further reiterated this de-centering of De Vargas's military exploits, announcing that the motto of the fiesta is, "a promise made, a promise continued."

As established earlier in this essay, it wasn't until after Anglos began to settle in Santa Fe that other obscure elements such as the *entrada* pageant and *Zozobra* were added to the fiesta celebration (Wilson, 1997). *Zozobra* is a twenty-foot effigy or marionette that is burned before hundreds of screaming spectators the evening before the fiesta. An artist named Will Schuster incorporated *Zozobra* into the celebration in 1926. Ironically, much to the chagrin of those Nuevomexicanos who believe in the "real meaning behind fiesta," Schuster's puppetry has become the highlight activity of the contemporary fiesta, outshining all of the Hispano-oriented activities. In fact, to most Santa Feans, the fiesta is simply a time to party in the streets.

La Entrada de Don Diego De Vargas

The *entrada* pageant opens the Hispano heritage aspect of the fiesta celebrations. It is usually performed on Friday afternoon on the band stand, which is set up in front of the Palace of the Governor on the Plaza. As explained previously, in the minds of the majority of the people of Santa Fe, Zozobra is the kick-off event for the fiesta, not the *entrada*. In fact, in all my years living in Santa Fe and attending the fiestas, I had never

seen the pageant, nor had any of my immediate family members and closest friends. Although, after watching *Gathering Up Again: Las Fiestas de Santa Fe*, a documentary about the fiesta by Jeannette D Bouzek (1992), I had formulated a very negative idea about the pageant.

The film captured the polemic that occurred in 1992 when the Native American community spoke up in outrage over the misrepresentation of Pueblo peoples in the *entrada*. The volunteer "actors" they had chosen to portray the natives in the drama that year were ridiculously dressed in burlap sacs and cheap, plastic feather headdresses. They also painted their faces in a clownish manner to simulate war paint, and mock Indian chants continuously echoed from the crowd of wannabes. It was quite disturbing to say the least. Capturing a powerful display of the emotional and psychological after-effects of Santa Fe's history of conquest, the camera captured the tear-laden despair of the Native American man who portrayed the Cacique Domingo Narranjo, as he unwillingly became a participant in the defilement of his people. Many people were very upset by the incident, and with much reason.

After the 1992 incident, the *Caballeros De Vargas*, the sole directors of the *entrada*, implemented various changes to the script and costuming in attempt to remedy past indiscretions. This revision apparently is an ongoing project. One of my principal collaborators in this study informed me that she had attained one of the original scripts of the *entrada* in her father's library. Her father is a long-standing fiesta council member who has been actively involved in the organization of the fiesta for many years. She explained,

> "Well what's interesting is [that] in 93' I actually got a copy of the entrada from 'half a million years ago' and the first ten pages were missing. There're twenty-

> six pages and the first ten pages were missing and that was the way that they did it. So it makes me wonder what was in those previous ten pages. I don't know anybody who has a full copy, and you figure my dad's been an active member since 1970 and that was his copy. I don't know what was before that. They may have cut it down because of time constraints or maybe because it was very inflammatory, I don't know."

In view of this comment, it is possible that the censorship of the original script may have occurred in the late 1960s when Native Americans and Chicanos became involved in the civil rights movement and began to reconsider their participation in the fiesta, especially in those events that emphasize the grandeur of Spain. Native Americans and some Chicanos have boycotted the fiesta since the early 1970s. Therefore, a Native American man rarely portrays the role of the Cacique Domingo Narranjo; usually a Hispano assumes the role.

Aside from script amendments, fiesta organizers of late have made a conscious attempt to adhere to "politically correct" vocabulary when referring to the events of 1692. The abundant use of euphemisms in exchange for the more controversial terms is prevalent. For example, the word "re-conquest" has reached almost taboo status in fiesta rhetoric. Currently, the word, "resettlement" has come into fashion when referring to De Vargas's occupation of Santa Fe. I was also told by a pageantry participant that one will lose points in the competitions to portray De Vargas or win the role of fiesta queen if they do not use the politically correct verbiage when presenting their historical speeches for the judges.

The *Caballeros De Vargas* (Knights of De Vargas)[5] is responsible for orchestrating the *entrada* drama. As the sole overseers of the *entrada* pageant, the

[5] *Los Caballeros De Vargas* is an organization consisting of men who have played the role of De Vargas or a member of his staff in fiestas past. According to their by laws, the objectives of the fraternity are to "perpetuate the memory of Diego de Vargas, to honor *Nuestra Señora del Rosario* and to promote the Hispanic Christian culture in the Southwest."

Caballeros make certain that the participants know the script and produce a lively drama, in accordance with the standards that they themselves set (Grimes, 1976). The revisions they have made to the *entrada* ritual were made in a sincere effort to make the drama less offensive to the Native American community, yet it is impossible to neutralize an event that publicly reenacts the subjugation and forced conversion of one group of people by another. In attempt to smooth over the message, the opening and closing acts of the *entrada* have included a prayer dance performed by members of Picuris Pueblo[6] for the past three years. An opening narrative proclaiming the following reconciliatory message lingers over the Picuris chanting and drumming:

> "Since 1692 New Mexicans have regarded themselves as children of that historic reconciliation, for in 1692 neither one people conquered nor was another people subjected but from the interchange of two cultures was one greater New Mexican culture born, marked by similarities in food, art, architecture and religious belief. We commemorate 1692 with this simple play through it we offer all people who have been offended by oppression a word asking for forgiveness. Through it we acknowledge the ties that bind us together in an unbreakable bond of solidarity with each other, our god and the land we love. Though this fiesta we expand the circle of friendship to all people who have come to make Santa Fe their home."

However, the sincerity this call for forgiveness is effectively undermined by the actions that follow. Throughout the drama De Vargas is repeatedly glorified as a hero and revered as a pious and humane Capitan. The question then arises, how can the *conquistador* be at once a brutal assassin and a pious and humane man? The answer to this complexity is reveled in the opening narrative of the *entrada*. Interestingly, the persona of Diego De Vargas is symbolically split into two distinct roles - that of man

[6] The Picuris played a major part in the Pueblo Revolt of 1680 and were one of the most powerful Pueblos at that time (Alder & Dick, 1999). Today, due to centuries of close contact with the Hispano villages that surround them, they display many cultural similarities with Nuevomexicanos. This may be the reason that they are more willing to participate in the fiesta pageantry.

(hombre) and that of conqueror/soldier *(conquistador).* The symbolic duality of De Vargas is reveled in the last lines of the introductory narration:

> "The captain general was a man of courage and action. He sensed deeply that something needed to be done immediately. So, with nervous fear in heart but with the strength that comes from sincere confidence and faith in God, he walked unafraid and unprotected into the ancient Villa de Santa Fe. His soldiers and even the Padres had tried to dissuade him, but he did not think this risk was being foolish. The Indians at the palacio were not afraid to do battle, but they couldn't quite understand such an unusual a deed of manly courage."

This split persona is symbolically accomplished by diverting the objectionable aspects of De Vargas's *conquistador* role to an absent other (i.e., the King of Spain) who assumes responsibility for De Vargas's military exploits. For example, after every formal assertion of takeover, constant reference is made to the Spanish crown. After each assertive declaration that De Vargas makes in proclamation of his occupation of the Pueblos, the Spanish soldiers chant, *"¡Que viva Carlos II, que viva Rey nuestro Señor!"* (Long live Carlos II, long live our King and Lord!). The reference made to the King of Spain establishes De Vargas's role as a loyal vassal of the Spanish crown, thereby personally displacing De Vargas the man from the conquest. After all, he was acting under the command of a higher power.

De Vargas the man is directed and supported by an ambiguous power figure (King Carlos II), who is made reference to many times during the drama, but does not exist in the material sense as one of the actors. Therefore, the person who is actually claiming the land and assuming control of the Pueblos is Carlos II, not De Vargas. Furthermore, in the particular historical moment that the actual *entrada* occurred, the land possessed by De Vargas was legally the personal property of the King himself, neither the country of Spain nor the Spanish settlers owned the spoils of war.

Therefore, Diego De Vargas does not really claim anything for himself; he is acting under two higher, omnipotent powers, the church and the King of Spain. De Vargas is obligated to reclaim Santa Fe; it is his duty as a good Spanish Capitan who is loyally bound to church and state. Therefore, through the words and actions of the *entrada* ritual, he is absolved from the violent actions he executes as a soldier being that his military role was delegated to him from a higher power. In light of this dichotomy between De Vargas the soldier and De Vargas the man, the spectator is directed to identify not with the conqueror, rather the man. De Vargas the man can be idolized as a hero, as someone to admire and glorify while the complications of his actions are erased, or at least diverted to an immaterial other, the King of Spain.

Through this deconstruction of the *entrada* pageant, it is obvious that De Vargas's symbolic representation is multifaceted and more complex then previously assumed. The suggestion that the *entrada* promotes identification with the *conquistador* is problematical in light of the inherent duality embedded within the De Vargas figure. It is obvious that the *entrada* does bias the Spanish perspective of the events of 1692, thereby undermining the Native American viewpoint, which unjustly contains them in a subjugated position. Furthermore, the *entrada* promotes Hispano cultural myths that serve to distort the complicated history in Santa Fe in their favor. More importantly, it allows for a one-sided reconciliation that conspicuously sooths the psyche of Hispanos, without challenging the mythology of the "peaceful re-settlement" of Santa Fe.

It is obvious that the *entrada* pageant is a primary tool in the cultivation of Hispano cultural myths. Presumably, the *entrada* represents the encounter between two very different cultures, Spanish and Native American. Yet, only the Spanish side of the

story is conveyed through the drama. The Native American characters are superficial and marginal compared to those of Spaniards in the action of the narration. The Cacique Domingo Narranjo has few lines and the ones he does speak are those of surrender and accommodation to Spanish authority:

> "Don Diego De Vargas, the return of the Spanish was sure to happen. Even though we hoped you'd NEVER come back! But since you have come back, we will try to live in peace with one another. We too love peace and will try to live in harmony with your people. Your religion is our religion. Many years will pass and many warriors will die…of old age, but we will live in peace with one another. [Cacique and De Vargas embrace arms] As a sign of my peaceful intensions, let the Padres come baptize, these my children."

The sentiment expressed in the lines spoken by the Cacique Domingo Narranjo is one of complete acceptance and powerlessness, almost to the point of being content with the return of the Spanish and the eminent stripping of culture his people will endure as a result of conquest. He willingly hands his children over to the Franciscans to signify his compliance with his people's defeat. The pageant replays the same, tired, stereotypical imagery of the Native American as childlike "savage" — the passive recipient of modernity. Although the role requires such actions on the part of the Cacique, the men playing the role in the 2000 and 2003 *entrada* did assert a limited amount of agency in emphasizing the phrase *"we hoped that you would NEVER come back!"* In this sense, the Native American perspective leaks though the dialogue overtly as the man within the role expresses his own sentiments about the conquest on his own terms despite the confines of the script.

In reaction to continued appropriation of Hispano cultural symbols for tourist consumption and the very real threat of displacement by the newest of conquerors, rich Anglo newcomers, the *entrada* is also form of symbolic resistance. To add another level of complexity to the mix, the *entrada* is not only the product of a colonized mentality, but

a form of resistance against colonization, or in this case, displacement by Anglos. In other words, in the face of gentrification, the *entrada* pageant stands as a comment on what it means to be a "local" in Santa Fe (Horton, 2001). The *entrada* serves to remind spectators that in order to be an authentic member of the Santa Fe community, you must also be a part of the "original history." Through the temporary inversion of dominance, Nuevomexicanos symbolically reestablish their primacy by reminding newcomers that Santa Fe is a "Hispanic city" fashioned in partnership with Native Americans (Montgomery, 2002).

Enacting Traditional Gender Roles

In contrast to the De Vargas figure, the fiesta queen and her court and the roles played by Native Americans are very superficial. The Fiesta Court 2000 consisted of a fiesta queen, six Hispana *princesas* (Spanish princesses), and three Native American *princesas*. Although the spectator may assume that the fiesta queen is the female counterpart to De Vargas, she does not receive the same kind of exaltation that is bestowed on the man that assumes the image of conqueror. Her role as queen is mainly decorative - another ruffle on the sleeve of De Vargas. Interestingly, some perceive her as De Vargas's "little sister" (Grimes, 1976, p. 214). Similar to De Vargas, she too becomes an icon of Spanish heritage, but her role is passive and trivial in comparison to the very active role played by the male warrior heroes.

The selection process and the symbolic function of the fiesta queen have changed dramatically since her incorporation into the fiesta pageantry. The first fiesta queen, Amalia Sanchez, was simply appointed by the Mayor of Santa Fe in 1924. Similar to the Diego De Vargas role, Amalia Sanchez represented an actual historical figure, Queen

Victoria. This is no longer the case today. Apparently, that the fiesta queen's original link to Queen Victoria was severed because it compromised De Vargas's role as the central figure of the fiesta. Queen Victoria, as a representative of the Spanish crown, would assume the position of power in the fiesta iconography, thereby minimizing the importance of De Vargas. Since the purpose of the fiesta is to commemorate De Vargas and his promise to the Virgin Mary, Queen Victoria had no place in the celebration. Therefore, the female roles had to be minimized so as not to detract attention from De Vargas and his heavenly guide, *Nuestra Señora del Rosario, La Conquistadora.*

As an envoy of Hispano culture, the fiesta queen must be carefully selected in accordance to the specifications set forth by the fiesta council. The council membership consists mainly of Hispano community members, although some Anglos are involved in the organization. As a representative of the "people of Santa Fe" the candidate must be a native Santa Fean, or have lived in Santa Fe County for at least five years. She also must have a Spanish surname and be bilingual. In light of these requirements, the understated rule is that the fiesta queen must be a Hispana from Santa Fe, and that she fit the conception of Hispano identity that the fiesta council members endorse. Angela Ortiz (pseudonym) expanded on the list of fiesta queen prerequisites in the following statement:

> "I've participated in selecting Queens for the last 13 years and basically what it is, is young women between the ages of 18 and 24 are asked to participate. The requirements are that they are unmarried and that they don't have children. They [also] have to prepare a short three-minute speech in English and in Spanish and it's basically a historical speech, a little bit about themselves and a little bit about the history of fiesta. And then they are asked a couple of impromptu questions in Spanish and in English. Sometimes it's about them - personal things, and sometimes it's historical questions to see if they know a little bit of the history. And it's [the judging] is based on their Spanish and English speech, the question, and of course just their poise and how they look, and how they look up on stage."

The fiesta queen is an abstraction per sea, because the real queen of the fiesta is *La Conquistadora*. As discussed previously, De Vargas is symbolically exalted to the point of being considered superhuman. As a mystical figure, De Vargas cannot be associated with a mortal woman, for this would defile his saintly position. In accordance with this line of reasoning, it can be assumed that *La Conquistadora* is the counterpart to the image of De Vargas, not the fiesta queen. The roles of women in the Fiesta Court are material, while De Vargas's role is "supernatural." Therefore, the only glorification that a woman can assume in such construction is as an object of desire; a virgin symbol of the purity to which all women should aspire. The symbolic position of women when compared to that of De Vargas exemplifies the virgin/whore dichotomy (Anzaldúa, 1984). The embodiment of the assassin/hero (Diego De Vargas) shares the pedestal with the Mother of God, not a mortal woman.

The image of the fiesta queen is entrapped within the virgin/whore dichotomy because there exists a strong association between the fiesta queen and the Virgin Mary (*Nuestra Señora del Rosario*). Therefore, she must reflect a pious and virginal image in the public realm. Symbolically, she is the embodiment of the Virgin Mary. Therefore, unlike the original fiesta queen who was both a mother and wife, the contemporary queen must be unmarried, and childless. In fact, this rule extends to the entire fiesta court. A former fiesta queen told me informally that a young woman who was chosen to be a princess the year she was queen had become pregnant during her term in the court and was subsequently barred from participation. She was quickly replaced, and her name was stricken from the records as if she never had been selected.

The virginal image that the queen and her court must uphold is strictly enforced at all times. Laura Montoya (pseudonym), a former fiesta queen disclosed to me that during her term as queen, her personal life was formally restricted. She had to be very careful about who she was seen with in public. She was not allowed to go out with or be seen with males (other than family members). She was also expected to look impeccable at all times. This image is imposed on the Hispana participants once they have been selected, which occurs months before the fiesta. Interestingly, none of these restrictions are enforced for the Native American princesses. Of course, male pageantry participants are not restricted in any way.

As a quasi-beauty pageant winner, the fiesta queen is subject to the male gaze. She is centrally positioned at all the fiesta events, paraded around on floats, placed on a pedestal, and adorned to attract the eye of the fiesta goers. The fiesta queen is intentionally constructed as an object to be admired and desired by those who lay eyes upon her. Yet, this aspect of her persona is was de-emphasized or denied in my interviews with former queens and pageantry judges. According to informants, the queen represents the traditional Hispanic woman — beautiful, church going, virginal, and family oriented. In this sense, she stands primarily as a cultural icon. Laura Montoya conceptualizes the fiesta queen in the following comment,

> "The Queen represents the Hispanic woman. She represents the Hispanic woman in the church and in the family the way that she should be. Someone that is very beautiful on the inside and out, someone who is a good role model, someone who is active in the church, some who is very eloquent in both languages, and someone who can represent her family well. So that's really what La Riena is, what she should represent."

As a cultural broker, the fiesta queen is also expected to be able to bridge linguistic and cultural borders and make all fiesta goers feel welcome. These borders are

intra-cultural as well as inter-cultural. The older generation of Santa Feans (*los ancianos o los abuelitos)* is Spanish dominant, but tourists and younger Hispanos are English speakers. Therefore, the queen must be able to negotiate the cultural and linguistic orientations of all fiesta goers, while at the same time promoting and maintaining her distinct role as a representative of the Hispano community. She must cater to the Hispano locals who envision her as a representative of the people, but also conform to the expectations newcomers and tourists. Finally, the queen must act as an educator. It is her responsibility to know the history (cultural myth) of the fiesta and be able to transmit Hispano mythology to the public.

The power differential between the male and female pageantry roles should not be viewed in a strictly dichotomous manner. The woman who plays the role of the fiesta queen ultimately tailors the role to her individual persona, thereby changing the symbolic construction that relegates woman to the superficial margins of the fiesta. In my conversations with former fiesta queens, the nuances of the queen role were revealed offering a more women-centered account of the meaning behind the role.

In our conversation about pageantry roles, I found that the queen is not necessarily the passive, decorative participant. Laura Montoya asserts that the person playing the roles of De Vargas and the fiesta queen have the agency to change how the public views the character. As she explains,

> "You have years where sometimes the De Vargas is the strong personality and other years it's the Queen with the strong personality. My year I was probably the stronger of the two just because I was singing and I was doing all kinds of things. I was also on the radio at that time. So it was just a lot of me being up in the forefront and things like that. I had a very nice role. I had a lot of opportunity to speak [and] a lot of opportunity to present myself"

In Laura's case, her strong personality and community visibility as an entertainer gave her the opportunity to play a very active role in the fiesta. She sang on stage in her queen costume and was very outspoken and sociable with the public. In fact, her queen image tended to up stage the De Vargas figure, as she became the center of attention due to her previously established "fame" in the community. In this sense, Laura was the stronger figure that year, whereas in previous years the De Vargas character may have been more charismatic.

In conclusion, the role of the fiesta queen consists not only of the politics of selection and representation of the fiesta queen but also the various roles that the queen must negotiate once given the title. These roles include both active and passive components, which are defined by their symbolic function as well as by the individual personality of the person portraying the role. Although a strong power differential exists between the female and male pageantry roles, this inequality is dynamic and complex. For example, Laura Montoya's previously established visibility in the Santa Fe community in conjunction with her strong celebrity persona ultimately "stole the show" from De Vargas the year that she was the fiesta queen. In so doing, the symbolic limitations set forth by the queen were momentarily suspended or transformed by Laura's presence within the role. It is also apparent that the fiesta queen must effectively transmit the type of Hispano identity that the fiesta endorses. This is why she must always be Hispana from Santa Fe. Yet, we should not assume that the women who participate in the fiesta court identify with Hispano mythology. They simply must be able to recite the myth and promote it publicly in their words and actions.

CONCLUSIONS

In light of the findings presented in this essay, it is evident that Hispano cultural myths are the lifeblood of *Las Fiestas de Santa Fe.* The *entrada* pageant is a reflection of Hispano mythology *par excellence* in that it serves to glorify the Hispano perspective of history, their cultural primacy as a colonizing force, and their eminent hero, Don Diego De Vargas (Moya 1992). Through the dramatization of the return of the Spanish to Santa Fe, an ideal Hispano identity is transmitted to the viewer though the sheer power evocative symbols. This identity is based on the Hispano cultural myths, which serve to erase the violence associated with the conquest of the Pueblos, and posits Nuevomexicano culture as a remnant of Spain. The brand of identity promoted by the *entrada* also places Hispanos in opposition to Native Americans by advocating the notion of Spanish superiority over the accommodative Pueblo Indian.

In essence, the *entrada* functions to reduce the intricate historical and sociological processes that have created Hispano ethnicity, into a single event. Although this simplification holds little bearing in reality, it is vital to the preservation of Hispano cultural myths. The drama incites emotions and provides the visual backdrop necessary to teach the viewer about the history of their town, and the importance of their heroes. It also stands as a comment on what it means to be a local in Santa Fe (Horton, 2001). In this way, an idealistic view of Hispano heritage is preserved in the fiesta rhetoric, but not necessarily in the minds of Nuevomexicanos. Ultimately, viewers and participants experience the *entrada* in different ways, and whether or not the Hispano identity performed in the *entrada* is taken to heart depends on personal choice.

Instead of transmitting a certain conception of Hispano identity to the inert spectator, my findings suggest that Hispanos construct their own conception of identity and experience the fiesta on their own terms. Essentially, Hispanos are indeed distinctive in that they have created this amazingly vibrant, yet problematic social world that is incomparable to any other. New Mexico truly is the land of enchantment, where myth and reality coincide creating an eccentrically beautiful cultural ambiance.

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HIP HOP CULTURE:

SOCIALLY DEBILITATING?—A DEEPER ANALYSIS

RUBIE M. MALONE, DSW, ACSW
JAMES A. MALONE, MSW, PH.D.

JOHN JAY COLLEGE OF CRIMINAL JUSTICE
THE CITY UNIVERSITY OF NEW YORK

Hip Hop Culture: Socially Debilitating?—A Deeper Analysis

One year ago our presentation was entitled "Hip Hop Culture A New Socio/Cultural Phenomenon Enslaving the African American Community." New and thoughtful analysis describing and depicting hip hop culture and rap music has emerged since then. The new body of material moved us to update our previous material with some of the deeper thoughts and ideas that have emerged. Thus, our new title, Hip Hop Culture, Socially Debilitating? A Deeper Analysis. Being both social workers and educators, we believe that in some form or fashion hip hop style, dress, and culture, if you will, are somewhat socially debilitating, especially since it is often stated that hip hop dress comes from prison culture. Brent Staples (1996) in his New York Times editorial describes hip hop dress and a particular form of hip hop behavioral attitude:

> The hip hop uniform — baseball cap turned backwards, pants five times too big and of course the swagger which is prominent from rich New Canaan, Conn. to the dirt-poor Indian reservations of Arizona.[1]

Daniel Goleman (1992) New York Times writer also adds his comment about this inner city style. Goleman presents material written by Dr. Richard Majors, a psychologist at the University of Wisconsin Eau Claire:

> The aloof swagger and studied unflappability projected by young black men from inner city urban areas is a "cool pose", a bit of posturing that insulates them from otherwise overwhelming social reality. While the "cool pose" is often misread by teachers, principals and police officers as an attitude of defiance, psychologists who have studied it say it is a way for black youth to maintain a sense of integrity and suppress rage at being blocked from the usual routes to esteem and success. Indeed, black inner city youth are so besieged that they seem Aan endangered species."[2]

What might be important to consider here is the notion that these black youths are being blocked from usual routes to esteem and success. Several writers address this issue.

Stanley Crouch, a notable social critic, offers in *The Daily News* some insight as to why black youth are being blocked. Crouch (2003) advises that black popular culture continues to descend. The most recent and monstrous aspect of it comes, as usual, from the world of hip hop, where thugs and freelance prostitutes have been celebrated for a number of years. This downward trend Crouch suggests is observable in the works of Snoop Dogg, Jay-Z and 50 Cent i.e., they have elected pimps as cultural heroes. Crouch also advises that a black executive in the world of popular music told him a few years ago "that the number of Negro performers who have actually become millionaires through hip hop sales is surely not even 100, but the price that their influence has extracted from black communities across this nation numbers thousands upon thousands when measured against those who have been murdered, beaten up or terrorized. Crouch concluded with the notion that the celebration of thugs and thuggish behavior should not be expected to bring about any other results." [3]

Michael Eric Dyson (2002-2003) makes a connection of prison experience and hip hop culture in his essay in the culture section of *Savoy Magazine*, December 2002/January 2003. He states

> In 1990, an eon ago in rap years, Ice Cube, the rapper turned-actor/director/mogul, proved hip hop's prescience when he asked, "why more niggas in the pen than in college?" It took more than a decade for social science to match the science Cube dropped when he was still a bad-boy rebel. In August, the Justice Policy Institute issued a report validating what Cube along with Angela Davis, Jesse Jackson, and other critics of the American prison industrial complex saw coming long ago.[4]

Indeed, according to Dyson the Justice Policy Institute's actual numbers for the year 2000 indicated that 791,600 black men were in jail while only 603,032 were enrolled in college. Dyson offers that "African Americans must work to salvage the lives and

future of their youths — and if we don=t we are guaranteeing that too many of our children will have cellmates instead of classmates."[5]

Dubois described in his theory of liberal education over that of technical education that we should educate a leadership group in the African American community that would be responsible for uplifting the rest of the race. What both Dyson and Dubois call for is active leadership on all levels of the African American community to counter what seems to be a road of destruction that many of our young are traveling. A recent supporter of Dubois and Dyson is Linguistic Professor John McWhorter. McWhorter who authored recent books, **Losing the Race** and **Authentically Black** condemns hip hop and rap but support quality education, decent lifestyles and professionalism. McWhorter states in the *New York Post* (2003) that:

> Many writer and thinkers see a kind of informed political engagement, even a revolutionary potential, in rap and hip hop. They couldn't be more wrong. By reinforcing the stereotypes that long hindered blacks, and by teaching you blacks that a thuggish adversarial stance is the properly "authentic" response to a presumptively racist society, rap retards black success.[6]

Also joining the debate is one of our most notable urban anthropologists, Elijah Anderson, who describes "hip hop" culture as counter culture. According to Anderson (1994), "of all the problems besetting the poor inner-city black community, none is more pressing than that of interpersonal violence and aggression. It wreaks havoc daily with the lives of community residents and increasingly spills over into downtown and residential middle class areas. Muggings, burglaries, carjackings, and drug related shootings, all of which may leave their victims or innocent bystanders dead, are now common enough to concern all urban and many suburban residents. The inclination to violence springs from the circumstances of life among the ghetto poor — the lack of jobs that pay a living wage, the stigma of race, the fallout from rampant drug use and drug

trafficking and the resulting alienation and lack of hope for the future. Simply living in such an environment places young people at special risk of falling victim to aggressive behavior. Although there are often forces in the community which can counteract the negative influences, by far the most powerful being a strong, loving, "decent" (as inner city residents put it) family committed to middle class values, the despair is pervasive enough to have spawned an oppositional hip hop culture of the streets, a street culture whose norms are often consciously opposed to those of mainstream society.[7]

How does one come to embrace mainstream culture or middle class values? What informs a young person how to make the choices that he or she makes? We suggest that family, community, and popular culture are the most dominant reference groups. We make the argument that of the three, popular culture may have emerged as the most dominant. In support of this position, recent presidential campaigns have suggested that family values have weakened and are in need of support and repair. Also inner cities embracing of civility has warmed considerably.

In regard to civility in the African American community, Paul Delaney (1993) offers the following in his *New York Times Op. Ed.* article:

> In 1957 the historian E. Franklin Frazier asked who represented the manners and morals of black people and replied the "black bourgeoisie" exercised considerable influence. Today the question is at the heart of a vicious clash pitting certain entertainers — especially the hardcore rappers with their foul mouths and disdain for black women — against the rest of us. It is a losing battle for professional, mainstream, genteel society to be pitted against popular culture, especially the music industry. The process of rap and hip hop being integrated into the music industry is the reason for the diminishing influence of the Black bourgeoisie. Whites, who in the past ignored blacks (we weren't selling then), are in control of how blacks are portrayed. Two recent images: the rapper LL Cool J singing about bringing a girl to his jeep to "give it" to her "real raw;" the performer Snoop Doggy Dogg being charged with murder in a drive-by shooting. Fights between groups claiming to be authentic representatives of the black community are nothing new. But today the media makes the arguments more visible and tense.

> Just how the media skews the picture was shown in a recent issue of Esquire magazine with essays on "50 things every man should know" offered the wisdom of only one black — the rap artist Ice-T, who is infamous for a song that glorified the murder of police officers. It used to be that having children out of wedlock was bad. Speaking correct English was good. Urinating in the streets was not good. Respect was in, particularly for women, children and older people. One didn't swear around them, and certainly never swore at them. Those things happened, of course, but they were not applauded nor rewarded with record contracts. The rappers reflect an attitude that has developed over the past 20 years with the growth of the urban underclass. As more teen-age girls became mothers, their sons grew up hating what, in their minds, their mothers represented — "bitches" and "ho-s". This left the boys with serious problems in dealing with women. The danger of their message was clear this summer in the so-called whirlpooling trend in New York, when groups of teen-age boys, chanting rap lyrics, surrounded and sexually assaulted several girls at public swimming pools.[8]

McWhorter brings us an updated version of Paul Delaney-s notion of the loss of civility. McWhorter (2003) describes hip hop and rap taking black popular culture to a dark turn in the 1980s, as:

> this "bubble gum" music gave way to a "gangsta" style that picked up where blaxploitation left off. Now top rappers began to write edgy lyrics celebrating street warfare or drugs and promiscuity. Grandmaster Flash-s ominous 1982 hit, "The Message," with its chorus, "It-s like a jungle sometimes, it makes me wonder how I keep from going under," marked the change in sensibility. It depicted ghetto life as profoundly desolate: You grow in the ghetto, living second rate/and your eyes will sing a song of deep hate. The places you play and where you stay looks like one great big alley way. You'll admire all the numberbook takers,/thugs, pimps and pushers, and the big money makers. Music critics fell over themselves to praise "The Message," treating it as the poetry of the streets — as the elite media has characterized hip hop ever since. The ultimate message of "The Message" — that ghetto life is hopeless, that an explosion of violence is both justified and imminent — would become a hip hop mantra in the years ahead.[9]

Stanley Crouch (2003), continues by offering an up to date view of hip hop culture. Having been invited to a book party of a past editor of *Vibe Magazine*, he suggested that he had to repress his usual contempt for all things and all people related to hip hop. Crouch discloses that he has long thought that hip hop placed Black youths in a condition of inferiority to anything resembling taste, class, elegance, style and intelligence. Crouch suggests that the hip hop idiom embraces crude language and

attitudes, misogyny and attraction to chaos and materialism, suggesting that it represents the vulgar diamond and platinum accessories often referred to as "bling-bling". He goes on to say that when he interacted with people at the party, he was delighted to find that he was among solid middle class black people. One of whom suggested to him that, "We are more American than ever, all of us. This is our country. We bled for this land. We helped create this culture. We came, as the old folks used to say, from nothing to something. This is what we should be proud of not some hoochies and some gangsters. They aren't the real black people. We are. They're just the dust you have to sweep out of your rug."[10]

This view suggests that we are still stuck at the juncture Paul Delaney spoke about when describing the Black Bourgeoisie's waning influence. The new rising Blacks that Crouch refers to seem upset, and rightly so, that too few young African Americans are headed in the right direction and too many in the wrong direction. How did the African American community come to this cultural junction in the social landscape? What makes young African Americans so vulnerable to street and hip hop culture? What informs some African Americans that they are an integral part of mainstream society such as billionaire Robert Johnson who recently purchased the NBA Charlotte Hornets franchise, Kenneth Chenault the CEO of American Express, and Oprah Winfrey who owns a television and publication syndicate, while others rebuke the system? One explanation has been offered by John U. Ogbu of Berkeley, a well known urban anthropologist. Professor Ogbu, has studied student achievement for more than three decades. His research popularized the phrase "acting White" in the mid-1980s to help explain why black students might disdain behaviors associated with high academic achievement, like speaking standard grammatical English. Ogbu (2002) stated, "what amazed me is that

these [black] kids who come from homes of doctors and lawyers are not thinking like their parents; they don=t know how their parents made it". He further stated "they are looking at rappers in ghettos as their role models, they are looking at entertainers. The parents work two jobs, three jobs, to give their children everything, but they (the parents) are not guiding their children."[11]

Carl T. Rowan (1996) in **The Coming Race War in America** gives us a practical view of Ogbu's research. Rowan describes how he read in the *Washington Post* that, "at McKinley High School in Washington, DC., during the honor roll announcements, many black honoree students refused to stand when their names were called. Bright Black kids could not stand against peer pressure that said those who had made the honor roll were nerds, geeks, and worst of all, acting "white." Youngsters who spoke and wrote well were treated as traitors to the Black race, because their good grades exposed them as using "Whitey's" language. Rowan wondered, how any black student could believe that the language that had been used by Frederick Douglass, Martin Luther King, Jr., Mary McLeod Bethune and Whitney Young, belong to "Whitey."[12] We go much further than Carl Rowan in offering that correct language does not belong to any ethnic group or race. Indeed, language transcends color as does math and every other aspect of learning, and that standard English, (spoken and written) and all academic performance that leads to scholarship and learning is a public commodity that belongs to anyone who avails themselves of it; high academic achievement is imperative for participation in mainstream culture and for the ranks of professional employment.

Paul Lauter and Florence Howe (1969), agree with the above. They advise in their chapter in **The Politics of Urban Education** that, "a white school administrator in the

District of Columbia unwittingly provided a clue to the pathology of urban education. Apparently, this school administrator talked frankly about the "two language" problem of a school population that is 91 percent Negro. Yes, she agreed, Negro children speak a dialect whose consistency we ought, in some measure respect. "But then" she said, warming to her subject, there is the problem of getting jobs. For example, imagine that a young man goes to a supermarket to obtain a job. A lady comes out of the store with a package, and he goes up to her and says, Lady, kin ah kerryer packsh furya. Well, she isn't quite sure what he has said, and his tone has put her off as well. So she responds, "No thank you." The boy doesn't get the job. The sight of black children educated to haul packages for ladies is a common and haunting experience: You see them at Washington=s supermarkets any day in the week. Nothing so shapes the education these children are given as the ideas people hold about the purposes of that education."[13]

This statement suggests that youngsters who embrace hip hop language of the street, indeed hip hop culture, do not need nor deserve a quality education, and that the educational policy makers and government only focus on and pay attention to highly organized communities in the distribution of educational resources.

We agree with Elijah Anderson's and earlier notions, that the attitudes and behaviors of many inner city African American youth are shaped and negatively impacted upon early in their development in school and by the community at large. To gain a deeper understanding as to how these attitudes of rejecting the system and mainstream culture impact on schooling, we again turn to Ogbu.

Ogbu (1990) suggests that what needs to be understood about minority groups is that some aspects of their culture and language make crossing mainstream cultural

boundaries and school learning difficult. Ogbu's inquiry has led to his classification of minority groups into three distinct categories: (a) autonomous minorities, (b) immigrant or voluntary minorities, and (c) caste-like or involuntary minorities:

1. Autonomous minorities are people who are minorities primarily in a numerical sense. American examples are Jews, Mormons, and the Amish. Since autonomous minorities are considered white, they have no trouble blending into the white dominated mainstream and even though they practice different social and religious activity, they endorse and embrace the system. More importantly, they understand that education is extremely important and therefore, seek the best schools and the best educational curriculums for their children.
2. Immigrant or voluntary minorities are people who have moved more or less voluntarily to the United States — or any other society — because they desire more economic well-being, better overall opportunities, and/or greater political freedom. Their expectations continue to influence the way they perceive and respond to events, including schooling, in the host society. Voluntary minorities usually experience initial problems in school due to cultural and language differences as well as lack of understanding of how the education system works. But they do not experience lingering, disproportionate school failure. The Chinese and Punjabi Indians are representative U.S. examples.
3. Caste-like or involuntary minorities are people who were originally brought into the United States or any other society against their will or example through slavery, conquest, colonization, or forced labor. Thereafter, these minorities were often relegated to menial positions and denied true assimilation into the mainstream society. American Indians, Black Americans, early Mexican-American in the Southwest, and native Hawaiians are U.S. examples. Puerto Ricans may qualify for membership in this category if they consider themselves "a colonized people." It is involuntary minorities that usually experience greater and more persistent difficulties with school learning. [14]

Ogbu's position on the involuntary minority is key to the concept of enslavement of African Americans in modern times. As the world grows more complex, it is more learning not less learning that is required to be successful in the twenty-first century.

An important question is what can and should be done to over-turn what seems to be a death march into this socio-economic graveyard where many hip hoppers may be headed. The "Great American Promise" espoused by Thomas Jefferson in the founding of

our nation was a call for public education. Jefferson suggested that without public education, the wealthy in America would become the same tyrants as the English from which the new nation revolted, simply because it takes an educated citizenry to support a democratic nation state. The same holds true today, as Chief Justice Earl Warren stated in 1954 "It is doubtful that any child may be expected to succeed in life if he [or she] is denied the opportunity of an education."[15]

Warren stated this as he led his Supreme Court to desegregate the public schools in America. In the long run, it was less about desegregation and more about a quality education, an education that the hip hop community seems to eschew.

CONCLUSION

In order to explain a solution to the African American and African Diaspora community, social contract theory needs to be considered. Although developed in the latter part of the 16th century the basic elements of the theory are not only still in existence but paramount for understanding how one should view and respond to the system, civil society and the socio economic main stream community.

The essence of the definition of "social contract" as defined by John Locke (1698), David Hume (1748) and Jean Jacques Rousseau (1762), simply put, is a voluntary agreement among people defining the relationship of individuals with one another and with government and by this process forming a distinct and organized society. We believe as Americans that we have formed such a distinct organized society imbedded in our common mores, folkways, values as well as public policies, rules, regulations and law of every description on a variety of levels. To make our point as to the rationale for

(acceptable) civil behavior, it is unlikely that a community can remain civil when mass disregard for the rules that make for civility are broken. One only has to observe that many people don=t know how to move to their right when passing each other on the street or moving up or down stairs; that jay walking is against the law; that littering and writing graffiti on public and private spaces are also against the law; that loud radio playing disturbs the neighborhood especially in quiet zones near hospitals. Yet, these negative behaviors are often used by our young, especially hip hoppers. The questions that arise are, how do we combat such behavior how do we change this culture? Can we go backward to the age of E. Franklin Frazier or how do we go forward attempting to move our young to a higher level of civility and professionalism? [16] [17] [18]

We are recently reminded by James O. Freedman; former president of Dartmouth University, who helped prepare the current brief in support of the University of Michigan=s affirmative action program before the supreme court. Freedman (2003) suggested as "grist for his report" that the future of America depends on educating minority men and women.[19]

Recently we read an interesting slogan engraved on the wall outside of a day care center which stated, "it is easier to build a child than try to repair an adult." Indeed, it is difficult to unlearn bad habits. To this end, it is believed that early intervention (K-5) with our young to prevent their involvement in the hip hop culture is much easier than trying to move that sector of the African American population back to main stream culture. It is believed that the young, are more receptive to positive socialization and quality education. An example of an earlier attempt at positive socialization was a value laden curricula, and instructional model, developed in the late 1980s by one of the

authors. This model was developed to address school failure and proved rather successful for a brief period of time. The program entitled "They=re All My Kids" was organized around the notion that middle class values, which included early academic learning and respectable social behavior could be transmitted from middle class retirees to inner city youth. Unfortunately, the program was not refunded; the model is presented here as to an example of an intervention strategy.

What was important about this model is that the professional retirees lived in the community in close proximity to the school that the under privileged children attended. This notion of under privileged was supported by the fact that all but 120 of the 1,300 children qualified for food stamps and more than one third of the families were on public assistance. Yet, most of the retirees from this community were individuals who had formerly been engineers, architects, teachers and principals. The retirees also had children and grandchildren and were trained by two professors of education from Hunter College, of the City University of New York.

What the model attempted to create was the African American community that Paul Delaney describes using E. Franklin Frazier=s concept when he suggested that the "black bourgeoisies represented the manners and morals of black people and exercised considerable influence."[20] What better way to recreate the African American community of the 40s, 50s and early 60s whereby the African American middle class, working class, and underclass lived in the same community; where the middle class values embraced by the current "Black Bourgeoisies" (doctors, lawyers, teachers.) served as role models for the very young.

To embrace E. Franklin Frazier's concept "They're All My Kids" developed a partnership between middle class and "street residents", between community and school and provided a political force for garnering appropriate resources for the school. Such an intervention strategy, if the numbers of volunteers reached a high level, could serve as a modern day catalyst for turning many of our troubled schools around, and redirecting our children toward positive social and educational development and learning to ensure mainstream societal participation.

To address junior high school and high school, we offer the model and experience of principle Frank Mickens of Boy's and Girl's High School in Brooklyn, New York as describe by Felicia R. Lee (1993) Mickens stated:

> It was the relative absence of violence at his inner-city school, where students have gone on to Ivy League colleges that had won Boys and Girls a national reputation for working against the odds. Mr. Mickens banned decorative gold tooth caps and expensive jewelry and coats from the school to cut down on theft. He also provided shirts, ties and jackets for the males, donated from national clothing manufacturers. All students had to dress neatly and professionally. In the mornings and afternoons during dismissal he patrolled the school's perimeter to prevent drug dealers and other outsiders from approaching students. Each semester he expelled scores of students who fought or cut classes excessively. On the other hand, the school spends a great deal of time honoring students who do well. We service seven or eight of the toughest housing projects in the city. Mr. Mickens said 'I have a simple proposition, this is my house. I'm 46 years old; a 15 year old is not going to dictate to me how this school is run.' Ladeeta Smith, a college-bound senior at the school, said it was naïve to expect students who do not respect their parents to respect teachers. She said many parents were so overwhelmed by their own problems that they were ineffective role models. The student's rule, she said, is never to publicly defer to authority lest one lost respect among peers. "I think a lot of time they have to put up a show," Ms. Smith said. "Deep down, they would really like respect from teachers and to respect them in return."[21]

We conclude with McWhorter's description of a young Black man on a subway car at 2:00 AM: The young man entered the car and began to rap loudly, profanely, arrogantly, with the usual wild gestures. This went on for five irritating minutes. When

no one paid attention he moved on to another car. This was what this young black man presented as his message to the world his oratory if you will. McWhorter (2003) suggests that anyone who sees such behavior as a path to a better future, for example Professor Eric Dyson who insists that hip hop is an urgent "Critique of Society that produces that need for the thug persona" should step back and ask himself, just where, exactly, the civil rights, era blacks might have gone wrong in lacking a hip hop revolution. Those who worked to achieve civil rights created the world of equality, striving and success that African Americans currently enjoy. **Hip Hop has created nothing.**[22]

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CHICANA IDENTIT(IES):

RECONSTRUCTING LA MALINCHE, LA LLORONA AND LA VIRGEN

MIGUEL MARRERO
SARA CARDONA

RICHLAND COLLEGE
DALLAS, TEXAS

Chicana Identit(ies): Reconstructing La Malinche, La Llorona and La Virgen

She has this fear
That she has no names
That she has many names
That she doesn't know her names
She has this fear that
She's an image
That comes and goes
Clear and darkening

(Gloria Anzaldúa)

Since colonial times, religion and culture in Mexico have been influenced by a patriarchal structure. Thus the historic, folk, and religious figures of La Malinche, La Llorona and La Virgen allow for representations/role models for Mexican American women. Current appropriations in Chicano art and literature borrow from past traditions, both Aztec and mestizaje, in a quest to create alternate identities that can exist outside the patriarchal paradigm. In this presentation, we are focusing on traditional histories and visions of La Llorona, La Malinche and La Virgen and the acceptance and rejection, or appropriation of these female images by Chicano authors and artists.

Pre-conquest fertility goddess, Coatlicue encourages a stance of resistance. Gloria Anzaldúa, in *Borderlands/La Frontera: The New Mestiza* (1987) explains Coatlicue, "representing a cosmic process rather than a fixed entity, embodies the act of struggle inherent within the principle of contradiction – the dynamic tension between conflicting

forces, such as creation and destruction, lightness and darkness, masculinity and femininity (2)." Many folk figures are derived from Coatlicue, among them La Llorona, the weeping woman.

Ana Maria Carbonell explains that the folkloric literature on the La Llorona legend represents her as a figure of betrayal and resistance to maternity. La Llorona is often viewed as a destructive figure, through the act of drowning of her own children and others. Chicana authors like Sandra Cisneros, who is arguably the most popular in analyses of representations of La Llorona, La Malinche and La Virgen subverts traditional representations of La Llorona by portraying her as a heroic figure. In her short story, "Woman Hollering Creek," Cisneros represents La Llorona as a figure who frees herself from stereotypes of dependency on men, especially those who are abusive. Such as Nanny of the Maroons, a mythological figure of a Jamaican warrior-hero who helps her people escape the colonizer's power by fleeing into regions that became Maroon colonies, La Llorona fights for equality, deconstructing dominant/passive structures of gender roles. Carbonell states that as Cisneros' representation of La Llorona resembles Anzaldúa's "Coatlicue State," she is represented as "both ethnographic and literary figure [that] emerges [and] that foregrounds her as a resistant, culturally maternal figure (2)."

Of the three figures discussed, La Llorona is perhaps the least represented in the visual arts. She is often depicted in illustrations of the gruesome acts that are repeatedly recounted in oral and lyrical traditions throughout Mexico. Because La Llorona is most likely an attempt by Spanish Colonialists to reframe the ancient goddess Coatlicue through a moralizing lens, her story is couched as a ballad about a woman who attempts to seduce a man outside of her class. The ballads are fluid and can shift from region to

region, allowing for a greater range of use as a colonial weapon in maintaining the system of *castas* established in the Americas. Thus, visual representations of La Llorona vary in Mexico from north to south, and she will appear as a "native" of the local population. La Llorona exists outside fixed time and space, unlike La Virgen de Guadalupe and Malinche, who are linked to historical moments. In Mexican-American art, La Llorona's appearance resembles that of a woman from the Southwest. In Sonya Fe's lithograph of *La Llorona* (1998), for example, she appears as a ghoulish succubus, with wild hair and a rosary, crying out with a skeletal face, similar to Coatilcue's, as her children sleep beneath the river, carried away on a southwestern style blanket.

Traditional historical accounts of La Malinche are also pejorative in tone. One historical account explains that one of the most important figures in Mexican history is Doña Marina/La Malinche. Due to her travels with Cortes as he led the conquest of Mexico, she has been labeled as a traitor to her indigenous people and has become the mother of the mestizo race. In *El Laberinto de Soledad* Octavio Paz coined her as "La Chingada", which launched a movement of Chicano artists and authors to represent Malinche as La Chingada.

The term "La Chingada," in Mexico has many connotations. In the case of La Malinche she embodies a psychological hell that Mexicans, as a mestizo race, were plunged into as a result of her services to the Spanish. More vulgarly, "La Chingada" refers to Malinche as a woman who is sexually defiled. In contrast, the masculine engenderment, "El Chingon", implies greatness and strength through sexually aggressive behavior.

Chicana artists, such as Tina Medina, wrestle with images of La Malinche as La Chingada and seek to re-contextualize her, literally, through text and image. In Medina's drawings of contemporary, urban Chicanas on handkerchiefs, La Malinche appears as a buxumous cheerleader, with an emblazoned "M" on a tight, baby t-shirt. A halo of spindles, similar to the one surrounding the Virgin of Guadalupe encases her and makes her inaccessible. A gag stretches across her mouth, where Medina scratches out the lips, disabling Malinche's ability to speak. Along the side, the text "La Chingada" is written in the gothic calligraphy associated with prison art. Alternately, Medina presents us with a second *paño* (handkerchief) in which an urban Chicana is represented with wrapped hands, in a boxer's stance and a fiery tattoo emblazoned across her cheeks, reminiscent of a *lucha libre* wrestler. Mouth wide open in a war-cry, this figure is labeled "La Chingona." Medina's work is at once liberating and problematic. Like the characters in Cisnero's story, "Woman Hollering Creek", a binary relationship is established between a timid female and one who liberates herself with a "holler" rather than lament. Medina's La Chingona is also surrounded by a halo of spines that render her vibrant rather than encloistered. Created on *paños*, the handkerchief art also references the drawings of prisoners, usually male, who normally create fantasy images of women, highly sexualized and objectified. Through the use of a form of art normally associated with a marginalized male community, Medina's images of La Chingada and La Chingona also address the traditional, Latino objectification of women as whores.

The irony lost in some Chicana images, such as these, is that the historical Malinche liberated herself from a condition of slavery through her skills as an interpreter.

Thus, it is her ability to control speech and language that enabled her to be an accomplice to the conquest.



Tina Medina
La Chingada, 1999 La Chingona, 1999

In terms of modern Mexican American women's sexuality, Cherríe Moraga, in *Loving in the War Years,* states:

> [c]hingadas' negative perceptions of ourselves as sexual persons and our consequential betrayal of each other finds its roots in a four-hundred year long Mexican history and mythology…the woman who defies her role as subservient to her husband, father, brother, or son by taking control of her own sexual destiny is purported to be a 'traitor to her race' by contributing to the 'genocide' of her people. (113)

Moraga's argument of La Malinche's act as traitor to her race presupposes negative perceptions of Mexican American women. However, again, Cisneros subverts the history of La Malinche in her story, "Never Marry a Mexican."

In "Never Marry a Mexican", Cisneros presents the reader with a Chicana who takes revenge on her white lover who has rejected her by teaching his son sexual lessons. The representations of La Malinche are clear with the protagonist's nickname, "Malinalli." Later in the story, she confesses to being an accomplice who has performed premeditated crimes that have been harmful and painful to other women. She calls her act of being a traitor "a form of prostitution. (71)."

In "Sandra Cisneros's Modern Malinche: A Reconsideration of Feminine Archetypes in Woman Hollering Creek," Alexandra Fitts states:

> Cisneros's Malinche is a complex, modern figure. She is at once the victim and victimizer, as she turns her hurt and anger on others. She is certainly not the "abjectly passive" victim that Paz described, but she does allow herself to fall into relationship after relationship with unavailable men – always married, and always white. For the narrator, whose real name is Clemencia, the issues of race and gender are at odds, as she feels forced to choose her primary allegiance…As a lower-class Chicana, (Clemencia's mother) was looked down on by her husband's upper-middle-class Mexican family, but she also suffered discrimination in mainstream U.S. society because of her dark skin. The answer, for her, was to marry out and supposedly up, and she instilled in her daughters the belief that the only appropriate future husbands for them were whites. (14)"



Delilah Montoya
La Malinche, 1998

Contemporary Chicana artists embrace the post-modern aesthetic of celebrating the copy as more relevant than the original. Authenticity as a condition of identity is questioned by Chicanas engaged in the struggle between cultural memory and lived experience in the United States. Therefore photography and digital imaging, with their ability to reproduce realistic images through artificial manipulation, are fruitful media that provide a context for exploring historical authenticity. La Malinche and La Virgen de Guadalupe are two of the female archetypes some Chicana artists reinvent through role-playing, costumes, sets and digitally enhanced traditional documents. By photographically inserting themselves into the roles of the Virgin and La Malinche,

Chicana artists expand the physical image and the psychological parameters of these two mythic characters. By mimicking the tradition of colonial photography as a means of historical documentation, contemporary artists telescope these two female figures from the past and force them to co-exist in a contemporary setting as real individuals, with complex urban psychologies. Delilah Montoya, a Chicana photographer, creates images of a young Latina in the traditional vein of black and white studio portraiture from the late 1800s. The subject, however, stands in front of the photographer's backdrop, which is the rear wall of an auto shop, spray-painted with graffiti style images, including an Aztec heart and text that reads *mis carnales*. The figure is La Malinche, dressed as a Southwestern Pueblo Indian, surrounded by a circle of candles and holding a medicine wheel that also resembles the steering wheel of a low-rider. Montoya resurrects La Malinche as a young woman of the Southwest, not an Aztec, who calmly returns the gaze of the viewer. She is represented as an indigenous spiritual leader, called forth from the past, coexisting in a present urban barrio landscape, who can heal her *carnales*, her brothers. Similarly, Alma Lopez uses digital photography to insert herself into the iconography of La Virgen. The self-portrait, Our Lady, presents the artist as the Virgin, but an unabashed and natural virgin, who stands with hands on hips, returning the viewer's gaze. *Our Lady* depicts the artist/virgin as a nude who modestly covers herself with pink, red, and white roses, a symbol of love, passion, and purity, and whose cloak is the stone latticework associated with Coatlicue. Lopez positions herself perched on a cherub whose wings have been replaced with those of a Vice royal butterfly, an insect that resembles the Mexican Monarch, but is not one. In the image of the Vice royal butterfly the subject of identity is again brought forth. Unlike the Monarch, with its

genetic memory that compels it to return year after year to Michoacan, Mexico, the Vice royal is often mistaken with the Monarch, but is not of the same species. Chicanas, like the Vice royal, are mistaken for their Mexican counterparts, but are not the same.



Alma Lopez
Our Lady, 1999

The images of La Llorona and La Chingada, along with La Virgen are dominated by Chicana writers and theorists, namely Cisneros, Moraga, and Anzaldúa. We have both a lesbian feminist perspective from Moraga and Anzaldúa and a heterosexual feminist perspective from Sandra Cisneros. The traditional history of La Virgen, the patron saint of Mexico, as the country's most religious icon is also reconsidered by Moraga, Anzaldúa and Cisneros. However, we will discuss a unique perspective of stereotypical machista attitudes towards La Virgen through the lens of a sex-driven heterosexual male along with a gay male perspective as a postmodern popular icon of the "gringo's virgen", The Statue of Liberty.

In Louie García Robinsons's novel, *The Devil, Delfina Varela & the Used Chevy*, Ruy, the protagonist is obsessed with finding the woman who "grabbed his ass" and whispered "Mi hombre hermoso" into his ear. This launches him into making sexual advances to every woman he thought as the possible pursuer. In a fit of despair, Ruy tried praying to La Virgen but even she became sexualized:

> "Please, *Virgencita*, tell me who she is," and his reverential eyes went up to the blue and white statue. He studied the statue carefully, the slender waist, the fingers, the sweet repose, the small lips, and then, incredibly, inconceivably, in Ruy's constant drifting daydream, her small, dainty fingers began to hold his own erection, and he began to wonder what it would be like French-kissing the Blessed Virgin Mary, what she'd be like in bed. What she's say afterwards. Maybe she'd have a cigarette. Be grateful. Have a nice chat.
>
> "Thanks hon. Wow, that was terrific. I like it when you do that to me, talk dirty to me that way," she would say, inhaling a mentholated cigarette. "I like it when you call me a filthy bitch, a rotten whore, a dirty slut," she would add, blowing out a plume of cigarette smoke and then removing a speck of tobacco from the tip of her tongue with a long crimson fingernail. (86)

After this experience, the Virgin continues her story of how she became the Mother of God. The biggest selling points of being the Mother of God were "the perks": a limousine, cellular phone, a masseur and a free dental plan to name a few. She also explained her confusion with not being able to have sex in order to conceive the Son of God, how she accused St. Joseph for being gay because she could not seduce him, and how the Son of God got the name, from Junior, to Jesus Christ; Joseph hit his thumb with a hammer and shouted the name, "Jesus Christ!" (93)

At the end of her story of how she became the Virgin, Mother of God, she asks Ruy to have sex with her again and states:

> "Thanks, hon, you're a doll. You know you *really* know how to turn a girl on. Let's do the whole thing. Don't hold back on me. Pork me. Hurt me. Eat me raw. Treat me like scum. I love the rough stuff. Where did you ever learn to do that? I mean like, Wow! None of the other guys ever does that to me or talks to me that way. 'Dirty bitch. Filthy slut.' I love it. You know, it really pisses me off. They all think I'm so pure and innocent, you know, a virgin. When you've got a name like the BVM, you know, the Blessed Virgin Mary …" (94)



Alex Donis
I Lied, 1999

In *The Devil, Delfina Varela & the Used Chevy*, García Robinson encompasses La Virgen with the qualities of La Malinche/La Chingada and La Llorona, seducing a sex-driven Ruy and posing a superficial desire to have sex as a means of procreating the Son of God. It is important to note that Coatlicue embodies the full experience of motherhood, from pleasure to pain. It is this very experience that the Virgin claims to have been cheated out of, allowing her only the pain and sorrow of motherhood, but not the pleasure from which life is engendered.



Yolanda Lopez
Nuestra Madre, 1987

La Virgen is also appropriated by a gay, male Latino author, James Cañón, in his story, "The Two Miracles of the Gringos' Virgin." In this story, the protagonist discusses the grandmother's fascination with the Statue of Liberty and her belief that this Statue is the Virgin of the United States, the "gringo's Virgin." Born a hermaphrodite, the protagonist's mother escapes to New York as to evade the pain she and her husband had created, and sends the protagonist's grandmother a miniature replica of the Statue of Liberty. The protagonist states:

> My grandmother never goes to bed without drinking a shot of *aguardiente* and saying her prayers to a small replica of the Statue of Liberty: I've told her many times that it isn't a virgin, just a symbol of freedom, but she is stubborn, and a little crazy, too. She insists that the Statue of Liberty is *la virgen de los gringos*; and that one of these days the gringos' virgin is going to work her two miracles: making my penis disappear and reuniting me with my mother. (33)



Nephtali de Leon
La Virgen de Guadaliberty, 1998

One of the interesting things here is that as there are three elements that serve as dichotomies. First, there is a distinction between La Virgen and the gringo's Virgin, the Statue of Liberty. Second, there is a dichotomy between male and female through the

protagonist's reproductive organs, the vagina and the penis. Third, there is a dichotomy between gender roles of a man and a woman.

In the story, the grandmother addresses the protagonist as a "she", naming her Carmencita and dressing her in dresses and praying to her Virgin "Statue of Liberty" that her granddaughter's penis would disappear. The protagonist's father, on the other hand, treated the protagonist as his son, calling him Francisco and making sure his grandmother always dressed him up as a cowboy while he taught his son how to milk a cow. Also, like Anzaldúa, Moraga, and Cisneros focus on the inhabitation of the borderlands between Mexico and the United States, the acres of the ranch the protagonist stayed on served as a border between isolation and visibility. Alexandra Fitts states:

> … many Chicanas inhabit the borderlands between Mexico and the United States — that place that is neither entirely one country or the other, but something else, a unique amalgamation of the two. The Mexican American woman, however, is not marginalized by her physical location as much as she is by both her sex and her ethnicity…She must live on the fence because she can never occupy a full place in any of the cultures to which she nominally belongs. (12)

This "amalgamation of the two," a fluid abstract space between the borders that divide the United States and its neighboring countries plays an important role in the symbolism in *The Two Miracles.*



Alfred Quiroz
Goddess, 1999

Contemporary images of the Virgin by artists often move beyond simply reconstructing the iconography through digital photography and recreating this female icon as a modern woman. Artists such as Alex Donis, re-evaluate the entire structure of the image itself and deconstruct its elements. In the painting, *Goddess*, Alexis Donis, pairs the shape of the Virgin's cloak, her aura, and interior form with a similar shape that references female genitalia. By juxtaposing these two images, and by downplaying the physical features of the Virgin's face, Alex Donis, a male artist, forces the iconographic elements of the Virgin itself into a reading of fertility and sexuality, thus pulling the icon back into a pre-Columbian realm. In the painting, the ground on which these two forms float is an abstracted space of Coatlicue, whose hands cradle the icon and the genitalia form.

If La Virgen has been depicted as a Vagina, the Statue of Liberty could be appropriated as a phallus with the masculine features of the woman, who looks up at the sky, instead of down like La Virgen, and holds a torch. This symbol of freedom, as mentioned earlier, is also a symbol of masculine abilities to move about freely. This symbolism represents the U.S. as penetrator/dominant/active and Mexico as the penetrated/submissive/passive. Second, the abstract shifts between borders, often presented by imaginary lines, represents the abstract shifts between sexual identities of male/female and man/woman. Also, as the country is neither entirely one country or another, Carmencita/Francisco is neither entirely one sex or another except through dreams, allowing Carmencita/Francisco to lose her penis and join with her mother.

The three figures, folk, historical, and religious embody elements of female identity: motherhood, sexuality, and independence. Throughout the four hundred years

since the conquest, these elements have been separated from one another and exist in the fragmentation of cultural icons of the Virgin, La Malinche, and La Llorona. Contemporary artists and writers have attempted to imagine these fragmented identities in order to reconstruct and incorporate the three figures into a whole. These reconfigurations will be ever shifting along with Chicano identity, which is fluid and continuously changing.

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SEARCHING FOR AZTLÁN:

HOW FAR NORTH?

RAYMOND V. PADILLA
UNIVERSITY OF TEXAS AT SAN ANTONIO

Searching For Aztlán: How Far North?

By many accounts, in a historic moment called *el movimiento* the Mexican American population of the United States reinvented itself in terms of identity and origin (Rendón, 1971; Rosales, 1996). The previously (sometimes) pejorative term *Chicano* was proclaimed as the new identity, and the otherwise presumed mythical land of *Aztlán* became both the place of origin and the destination of the Chicanos. Although this ethnic transformation arose simultaneously from many places in the United States where the Mexican American population resided, there is considerable evidence showing that the incorporation of Aztlán into the Chicanos' new consciousness can be traced directly to the Crusade for Justice movement headed by Rodolfo "Corky" Gonzales in Denver, Colorado. Gonzales's movement had strong irredentist tendencies which were expressed in a nationalistic ideology founded on Native American, particularly mesoamerican, history and cultural symbols; strategically, it also was influenced by the Third World movements of liberation from colonial rule which followed the Second World War. Gonzales (1971) expressed clearly his nationalistic views when he stated: "We have to start to consider ourselves as a nation.… We can understand that we are a nation of Aztlan." (pg. 380) This was an echo of similar thoughts expressed earlier in *El Plan Espirtual de Aztlán* which was proclaimed at the 1969 Denver Youth Conference organized by Gonzales.

The association between the Chicanos and Aztlán that was given prominence by *el movimiento* immediately gave rise to the question of Aztlán. Was Aztlán simply a mythical place with no historical, let alone geographical, foundation? Where might

Aztlán be located, assuming it was not entirely a myth? This paper summarizes some of the methodological issues faced by those who want to go beyond the "myth of Aztlán" and who would identify the actual physical location of the fabled land if they could find it. It also presents a conjecture that Aztlán may well be located much farther north than has been considered previously.

AZTLÁN AS A MYTH

There is no shortage of authors who repeat the idea that Aztlán is the mythical northern homeland of the Mechica, also known as the Aztecs. For example, García (1989) notes: "Aztlán, according to Mexican mythology, was where the Aztecs had originated before they came to conquer the central valley of Mexico. All that was known about Aztlán was that it was north of Mexico." (p. 54) Likewise, Huerta (1982) states: "The Nahuatl term Aztlán means 'the land to the north; the land from whence we, the Aztecs, came.'" (pg. 29) The joining of this mythical land with the Chicanos through the concept of *la raza* is explained by Oqendo (1998) as follows: "*Raza* evokes a primeval and mythical union with the indigenous people that populated the North American expanse of Aztlán. The natives of Aztlán spread south and eventually formed the Nahuatl tribes living in Mexico as the European conquest began." (p. 69)

Although Aztlán is seen as a mythical land, it invariably is placed to the *north* of the central valley of Mexico, as the quotes above demonstrate. But how far north? Within the ideology of the Chicano movement, north means what is now the U.S. Southwest. Acuña (1972) states: "… the students affirmed that they were from *Aztlán*, the legendary birthplace of the Aztecs, which reputedly was in today's Southwest." (pg. 229) Anzaldúa

(1998) reinforces this idea: “In the Southwest United States archeologists have found 20,000-year-old campsites of the Indians who migrated through, or permanently occupied, the Southwest, Aztlán — land of the herons, land of whiteness, the Edenic place of origin of the Azteca …” (p. 629) The writer Oscar “Zeta” Acosta (1998) shares the same view when he argues that: “Aztlán is the land we’re sitting on now. The land where my forefathers lived hundreds of years ago before they migrated to the valley of Mexico. The Aztecs referred to the entire Southwest as Aztlán.” (p. 335) The expanse of Aztlán is described poetically by the Native American author Jack Forbes (1973) as extending “… from the Gulf of Mexico on the east, across the state of Texas, through the Llano Estacado to the rich mountain highlands of Colorado. Winding through the Colorado plateaux into the bountiful land of New Mexico, and on west through beautiful Arizona and the Nevada lowlands. Across the burning Sonora and Borrego deserts, into California over the Sierra Nevadas to the Pacific Ocean and north along the coast, until one sees ‘the trees of the Gods’ … this is Aztlán!” (p. 327) If somehow one could find with reasonable certainty “the trees of the Gods”, perhaps that would give the location of the fabled Aztlán.

PROBLEMS IN LOCATING AZTLÁN

Entertaining the idea that Aztlán goes beyond myth and refers to an actual physical location immediately raises a number of thorny methodological problems that are difficult to resolve. Without being exhaustive, three such methodological problems can be identified: stretching, layering, and folding. The stretching problem has to do with the fundamental story in the Aztlán narrative. The Aztecs started from some place called

Aztlán and then successively migrated southward in a visionary quest for their new homeland which turned out to be Tenochtitlán. The distance traveled by the Aztecs from Aztlán to Tenochtitlán can be seen as a stretching phenomenon. It can not be assumed that as the ancestors of the Aztecs began their long migration they simply traveled in one direction or at a constant rate. More likely, they zig-zagged in a more or less southerly direction with many stops of varying duration along the way. The problem in retracing the migration route of the Aztecs is that while the final destination is known, the pattern of stretching is not. So it is easy to become confused when a local stretch or a temporary destination is confused for the entire distance traveled over the entire migration period. From an evidentiary perspective, identifying Aztlán requires more than showing that the forebears of the Aztecs lived in a particular area. It must also be shown that they did not start out from any area farther to the north. Otherwise what one has found is a potential route of the Aztec migration but not necessarily the location of Aztlán, i.e., the point of origin.

The problem of layering refers to the possibility that there was more than one migration from north to south of the same or related peoples. There is evidence that nomadic Chichimecas moved southward toward the valley of Anáhuac in repeated waves. If this is so, it can reasonably be assumed that similar waves of migration might have occurred during earlier legs of the Aztec migration. The problem that the waves of migration hypothesis poses is that one has to determine specifically the particular wave(s) of migration to which the legend of Aztlán can be attributed. If the Aztecs, as late comers to Anáhuac, had merely borrowed the idea of Aztlán from other Chichimeca tribes, then their knowledge of the location of Aztlán would necessarily be second hand and possibly

incomplete or confused. Getting a clearer picture of the repeated patterns of migration over time by different but related groups into the central valley of Mexico might enhance the likelihood of identifying the "stretching" pattern already discussed in the context of layered migrations.

The folding problem is the third methodological difficulty. Folding refers to the backward migration of Aztec people into the northern lands. There is some evidence that pre-Columbian Aztec influences can be discerned in the northwestern territory of present day Mexico and the Southwestern part of the United States. On this point, Forbes (1973) states:

> The northward movement of people from the present-day area of Mexico commenced at least as early as A.D. 1000, when the Hohokam brought an advanced culture into Arizona. As indicated earlier, it is quite possible that, prior to Spanish intrusion, other Mexican-area groups and even Mexicans themselves may have reached what is now the United States. In any event, it is clear that Mexican-Mesoamerican influences spread far to the north, where they served as a basis for many of the cultural elaborations carried out by United States Indians. In addition, trade routes across the present boundary were in frequent use, from the lower Colorado to the Pacific Coast and New Mexico, from Sonora to New Mexico, and from Chihuahua to the Texas coast. (pp. 70-71)

Moreover, the conquest of the Aztec empire by the Spaniards did not lessen the Aztec influence in the northlands. Ironically, the conquest may well have enhanced such influence. Forbes continues:

> The Spanish conquest stimulated the northward migration of Mexicans, Tarascans, and other groups and … the northward expansion of the Spanish Empire was dependent on their aid, willing and otherwise. Thus, colonies of Mexicans and other nonlocal natives developed throughout the north, including the suburb of Analco at Santa Fe, New Mexico (dating from the early 1600s) and the settlement of Españoles Mexicanos in the mountain valleys north of that community after 1692. In some areas, as in California, the Mexicans (Nahuans) did not form their own communities but instead mixed with other Spanish-speaking natives to compose a heterogeneous population. The overwhelming majority of Spanish-speaking people in the northern portions of the empire were of Mexican or other indigenous ancestry, or were mixed-bloods. (p. 71)

As the Aztec population "folded" back in a reverse south to north migration, it is quite possible that the legend of Aztlán was brought back into the Southwest by these new settlers. If this is the case, then any evidence of Aztlán found in the Southwest must be shown to have originated from sources earlier than the back migration into the Southwest of Aztec or related peoples familiar with the Aztlán story as told in central Mexico.

LOOKING FOR AZTLÁN

In spite of these serious methodological challenges, it is still possible to go in search of Aztlán. One must be careful not to become entangled in the stretching, layering, and folding problems already discussed. At a minimum, one must make sure that any claims as to the location of Aztlán are not based on a temporary transit location or on artifacts of recent vintage that resulted from the backward migration of Aztecs. Both of these difficulties can be addressed by searching for evidence of Aztlán at a location still farther north from the place thought to be Aztlán. Given the Chicano predilection for declaring the U.S. Southwest as the location of Aztlán, and following the regression strategy, it can be conjectured that the location of Aztlán is somewhere in the northwestern part of the U.S. or the Pacific coast of Canada, particularly the Vancouver area. If no credible evidence for Aztlán is found in this northwestern location (or any other location that is farther north), then the case for Aztlán being located in the U.S. Southwest is strengthened, provided, of course, that positive evidence points to its existence there. So how can one look for evidence of Aztlán?

LOCATING THE MECHICA "CULTURAL BIG BANG"

One strategy for locating evidence of Aztlán is to think of the Aztec migration as a phenomenon that starts out from a specific, though yet unknown, location and then spreads out across space and time, especially in a north to south direction. Evidence can then be gathered about the present location and characteristics of Aztec peoples and then an attempt can be made to find the source, however faint, of the current evidence. The problem of regressing a phenomenon from the present to an ancient past can be seen to have an analog in physics. For a long time, physicists conjectured that the entire mass of the universe originally was collapsed into a single point. The universe came into existence when this singular point violently exploded to create all matter, space, and time. Since the explosion of the "big bang" created an enormous amount of heat, some physicists reasoned that part of that heat might still be present as background radiation throughout the universe. And indeed, once appropriate technology was invented, such background radiation was found to exist, although at extremely low temperatures. By analogy, the Aztlán phenomenon can be construed as a "cultural big bang" which occurred in a well defined and limited area. Over time, as the ancestors of the Aztecs moved farther south, their culture may have evolved and changed, yet some elements from the original culture must have survived, however faintly, to the present day, or at least until the eve of the invasion by the Europeans. The search for Aztlán then becomes the search for the location of the faint elements of the original Aztec culture.

What is the nature of these faint elements? One would have to look for the most robust cultural elements; those that tend to resist change over time. Some good candidates would be: language, religious practices, and specialized knowledge of the world and the

cosmos. The latter includes genealogy and cosmology. All ancient peoples around the world faced the very practical problem of passing valuable knowledge from one generation to the next. A key problem in such knowledge transmission is to avoid error. Modern peoples have minimized transmission errors by using written language which is more or less accurate and stable over time. Typically, books are considered as the ideal medium for knowledge transmission.

Ancient peoples had no written language or books with which to transmit their valuable knowledge. However, they did create what might be called "proto books", i.e., inscriptions of knowledge in objects, actions, and practices that could be delivered to, or inculcated in, the next generation by their elders. By maintaining strict adherence to these knowledge transmitting objects, actions, and practices, accuracy could be maintained in the transmission of knowledge. Like ordinary books, the effectiveness of proto books for transmitting error free knowledge depends on the ability of the "reader" to decode the meanings inscribed in what otherwise might be seen simply as "traditional" artifacts, actions, or practices.

In the case of Aztlán, practices that might be read as proto books include the cults of Venus and the sun. The manifestations of these cults can be seen through language, religion, and cosmological knowledge. Concretely, these cults can be seen in the inscriptions placed on physical objects by the Aztecs and other Native peoples who hearken back to an Aztec lineage. For the Aztecs, along with many other mesoamerican peoples, the cult of Venus is expressed through Quetzalcoatl, the feathered serpent. Here significant cosmological knowledge is inscribed in two natural objects: A bird and a serpent. The point is that in proto book fashion, important knowledge is transmitted

across the generations by inscribing that knowledge in physical phenomena that are relatively stable over time. So what is the specific knowledge that is being encoded in the "feathered serpent"? And how is the same encoded knowledge observable in the proto books of tribes located today in the Northwest region of the U. S. and western Canada?

In the case of the Aztecs, the knowledge of Venus, expressed as Quetzalcoatl, can be seen in the Aztec Sun Stone (the so-called Aztec Calendar). In the outermost ring of the Sun Stone, Quetzalcoatl is represented as a two-headed serpent with the tails of the serpents at the apex and the heads at the bottom of the circle. Within the maw of each serpent is a human head, perhaps one representing night and the other day. Each serpent head has a curled panache which represents the stars in the Pleiades. In the center of the Sun Stone is Tonatiuh, the Sun deity with the tongue sticking out and downward. This iconography represents certain astronomical knowledge about the planet Venus and its relation to the sun and other celestial objects. Specifically, the icons encode the two facets of Venus as both the morning and the evening star. This dual showing of Venus follows a regular cycle that is highly predictable. As the planet rises in the east, it is first obscured by the sun as Venus hangs low on the horizon. Over time, Venus climbs on the horizon until it reaches a maximum point then it declines, thus forming a serpentine pattern before the planet disappears entirely. After a lapse of time, Venus reappears once again low on the western horizon. Daily it climbs higher on the western horizon to a maximum before declining once again in a serpentine fashion. The planet then disappears behind the sun only to be seen once again, after a predictable period of time, as the morning star on the eastern horizon. The serpentine pattern traced out by Venus on the eastern horizon is shown in Figure 1. The serpents in the Sun Stone thus encode the rising

and falling of Venus; the two heads encode the eastern and western facets of the planet. And the sun is represented as a face in the center of the stone (see Figure 6).

Similar solar-Venusian iconography is present to this very day in artifacts by Natives of the Northwest, particularly among the Kwakiutl and Haida peoples in western Canada. The most important artifacts include totem poles, "talking sticks", boxes, woven items such as hats, baskets, and hangings, along with various textiles, such as "button" blankets. Figure 2 shows a button blanket of recent vintage worn by a Haida Native. The figure is an encoding of Venusian information already discussed. The eagle represents the sun while the Venusian information is variously inscribed in the spread out figure. At the shoulder of each wing is the symbol for Venus, drawn as a crescent. The shape of each wing shows the serpentine pattern made by Venus as it ascends and descends first in the east and then in the west. A similar pattern is encoded in the feet and claws of the eagle. The sun, represented by the eagle's head, faces toward the east, symbolic of the "eating" of Venus by the sun as it initially and finally obscures Venus with its light as Venus ascends and falls on the eastern and western horizons. A similar icon is shown on another button blanket (see Figure 3). This time the bird is a raven. Venus is represented again on the shoulders of the raven but here with closed ovoid figures instead of crescents as in the previous figure. Notice the four dots on the downwardly extended feathers. These dots highlight the fact that Venus starts low on the horizon, ascends to a maximum then descends low on the horizon. Observe the center oval with three serpentine patterns reminiscent of the serpentine patterns traced by Venus in both the east and the west.

These drawings show that the solar-Venusian cult is present among the Northwest Natives to this very day. Important cultural knowledge is inscribed, in proto book

fashion, in the *bodies of the fauna* that are native to the area. Since the morphology of these fauna are likely to be stable over long periods of time, the knowledge inscribed in their bodies can be transmitted without error over many generations. As is true for all important knowledge across many cultures, such esoteric knowledge is only accessible to the initiated who can decode the inscribed messages.

In the Aztec iconography, Venus is represented not only by feathers, which are a synecdoche for birds, such as eagles and ravens that can be found in the Northwest but, importantly, Venus also is represented by the two-headed serpent, as shown in the Sun Stone (Figure 6). The icon of the two-headed serpent, however, has roots in the Northwest. Among the Kwakiutl, the two-headed sea serpent is known as *Sisiutl*. About this creature, Stewart (1993) writes:

> This supernatural being could transform itself into many things, including a self-moving canoe which the owner would have to feed with seals. The Sisiutl killed and ate the flesh of anyone who saw it, and washing in its blood turned a person to stone. Legend tells of a man's hands becoming petrified this way.
>
> Sisiutl is always portrayed with a face in the centre of its body, the two ends of the snake extending out from the sides of the face or curling around to form a circle. The profile head on each end, and the one in the centre, have curled horn-like appendages like Thunderbird's. Large round nostrils, teeth with pointed canines, and a long protruding tongue complete the serpent heads. Where Sisiutl forms a circular design, another motif usually fills the centre space. (p. 70)

Figure 4 shows a representation of Sisiutl on the side of a drum (Kwakiutl). Sisiutl is most likely a representation of the sun and its relationship to Venus. The sun as something that must not be viewed directly encodes the dangers of viewing the sun, especially in trying to reckon the position of Venus while rising in the east or setting in the west when the sun obscures the planet. The self-moving canoe encodes the movement of the sun across the heavens. The idea that sacrifice is needed in order to keep the sun moving in the heavens is encoded in the feeding of seals to Sisiutl. The representation of

Sisiutl as the sun and its relationship to Venus is shown in Figure 5 which brings together both the bird and the serpent motifs. At the top of this totem pole (Kwakiutl) is a thunderbird with outstretched wings similar to the eagle and raven discussed earlier. Sisiutl is shown stretching from shoulder to shoulder on the thunderbird with the serpent heads representing Venus in exactly the same location as the crescents and ovoids shown in the earlier figures. The center face represents the sun, as does the head of the thunderbird. In Aztec iconography, the center head migrates to the left and to the right so as to be placed inside the mouths of the serpents and also to the center of the two serpent bodies which take circular form (see Figure 6). Notice that the Aztec iconography retains the protruding tongues in all the anthropomorphic heads; this motif is very prominent in Northwest iconography with regards to both human and animal figures.

CONCLUSION

The example of the solar-Venusian cult, which stretches from Anáhuac to the great Northwest region, is simply an illustration of how one might follow the "cultural big bang" strategy in physically locating Aztlán. To deal with the methodological complexities already described, it will be necessary to regress the location of Aztlán to some point farther north than the hypothesized location (in the present case the U.S. Southwest) to test the possibility that the hypothesized location is simply a waypoint in the lengthy Aztec migration. The example provided here (i.e., regression to the great Northwest region) should encourage those who believe that Aztlán is in the present U.S. Southwest to test their hypothesis by showing that no significant traces of Aztec culture can be found farther north. While it is true that the example of Aztec trace culture

provided here is limited, in principle one might be able to adduce quite a bit of evidence by carefully reviewing other cultural practices, language traces, and physical artifacts. Eventually, such evidence might be used to generate the hypothesis that the Aztec homeland is in the great Northwest region. This hypothesis in turn would have to be tested through regression in the manner suggested. Lastly, following the lead of some African-American researchers who are piecing together the origins of African-Americans in Africa, one might even enlist the help of genetic researchers to try to complete the saga of the Aztecs and locate the elusive land of Aztlán.

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ACKNOWLEDGEMENTS

The original figures are from the following sources:

Figure 1. The path traveled by Venus on the Eastern horizon. Source: Sprajc, 1996.

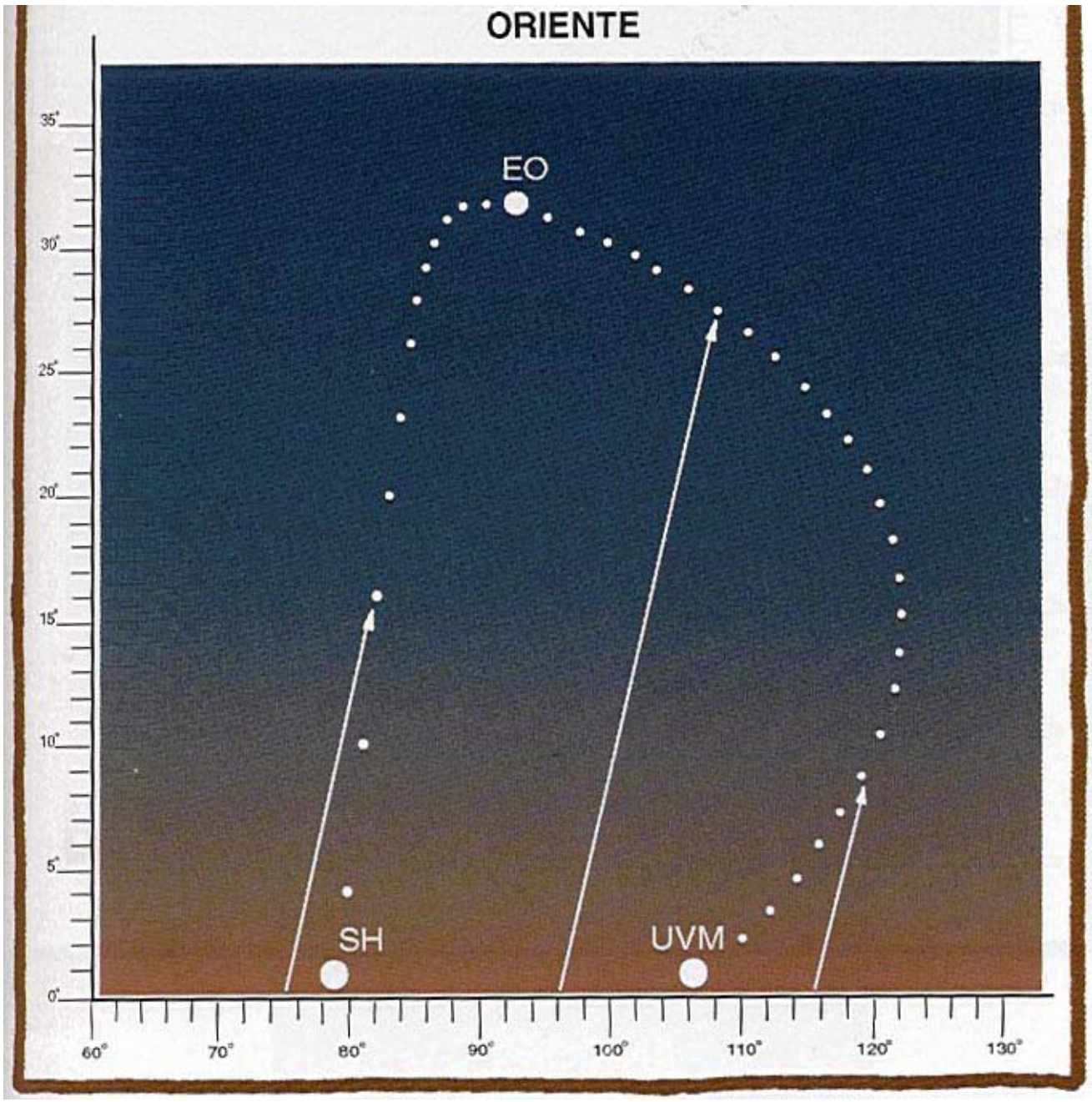
Figure 2. "Button blanket" showing an eagle with solar-Venus motifs. Source: Stewart, 1979.

Figure 3. The solar-Venus motif drawn on a raven. Source: Stewart, 1979.

Figure 4. Sisiutl, the double headed serpent, drawn on a Qwakiutl drum. Source: Stewart, 1979.

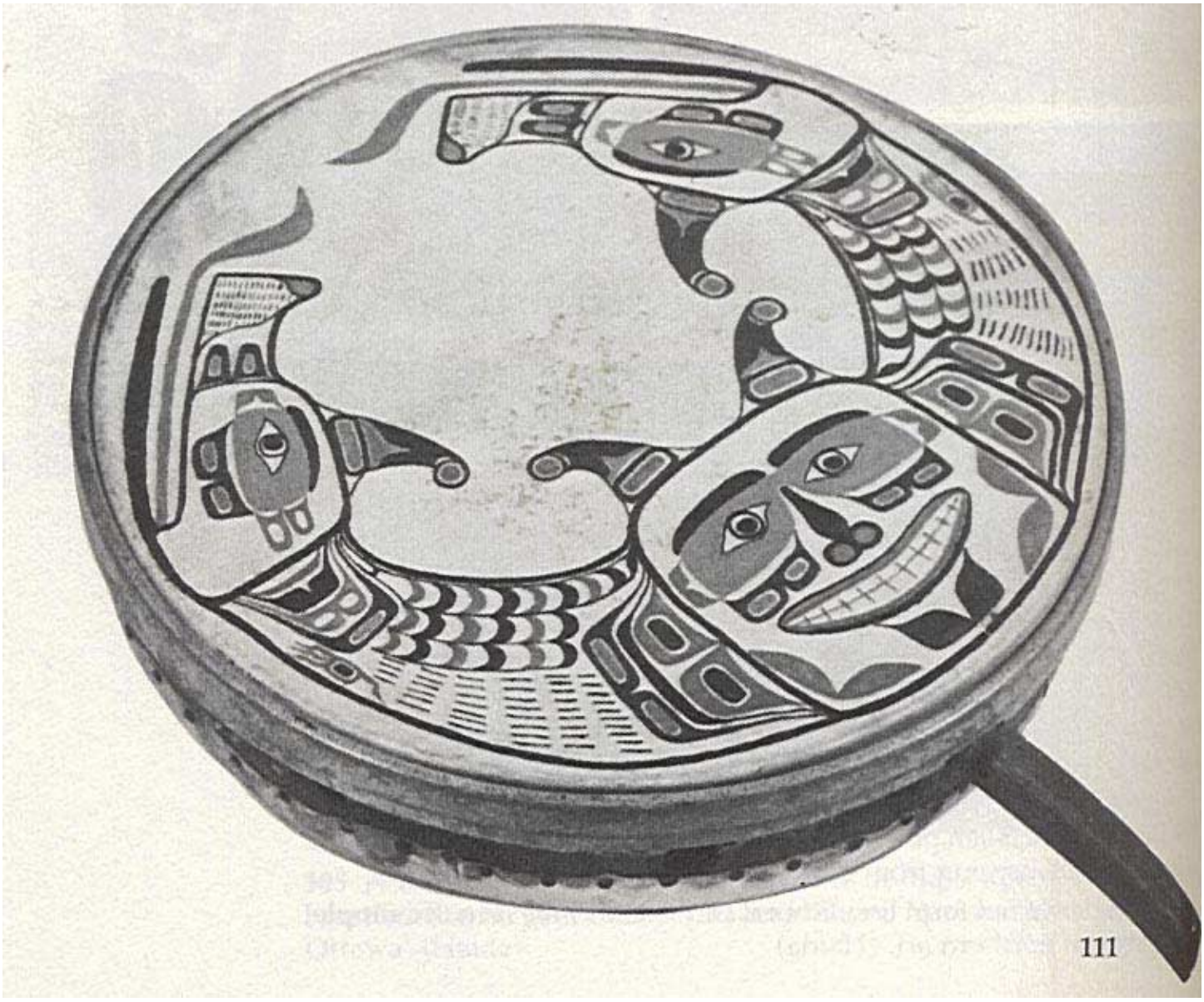
Figure 5. Sisiutl incorporated into the outstretched wings of a thunderbird on top of a Kwakiutl totem pole. Source: Stewart, 1993.

Figure 6. First drawing of the Aztec Sun Stone. Source: Díaz Infante, 1987.


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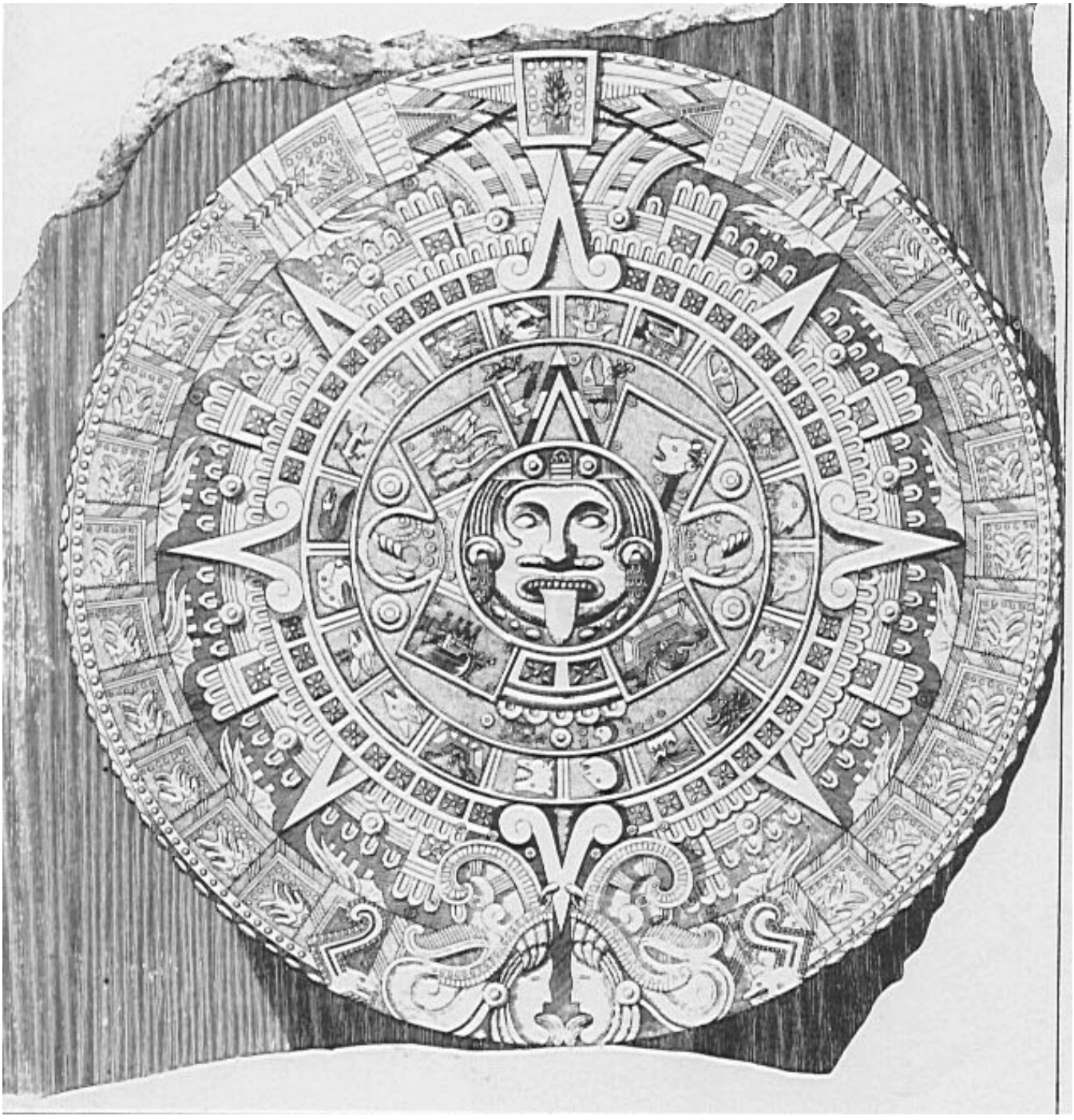






111





TEJIDO DE LA TIERRA, SÍMBOLO DE LA PATRIA

THE MEXICAN *SARAPE*:

SOCIAL IDENTITY, STATUS AND TRADITION

ROLAND RODRÍGUEZ
UNIVERSITY OF NEW MEXICO
ALBUQUERQUE, NEW MEXICO

Tejido de La Tierra, Símbolo de La Patria—The Mexican *Sarape*: Social Identity, Status and Tradition

> "One circumstance must be observed by all who travel in Mexican territory. There is not one human being or passing object to be seen that is not in itself a picture, or which would not form a good subject for the pencil … the long string of arrieros with their loaded mules and swarthy, wild-looking faces—the chance horseman who passes with his sarape of many colors, his high ornamented saddle, Mexican hat, silver stirrups, and leathern boots—this is picturesque.
>
> Fanny Calderón de la Barca, Jalapa, December 23, 1839

This paper will investigate the Mexican Sarape as an agent of cultural emergence and as an emblem of a national identity. It is written within the context of Colonial textile traditions, set within the parameters of a particular time period, and thus formulated to suggest the specific class distinctions, social constructs and tradition of ownership of the classic Mexican Sarape, colloquially called the Saltillo. Tapestry woven of wool and cotton and usually rectangular in shape, these exquisite, and intricately constructed weavings are thus investigated as material epiphenomena within the macro level of Mexican society and industry of the late eighteenth and early nineteenth century.

Old stories are intimately connected to current stories. This paper will attempt to demonstrate linkage, continuous tradition, new ideas borne out of old, and the tangible manifestation, in weaving, of a national sense of pride of place situated within the context of an emerging society. The Sarape de México may be seen as a symbol of a nation, and

as the shimmering cloth of a people, utilized as an agent in determining their collective identity through the use of costume as a means of expression.

THE *TILMA*: POSSIBLE *MESOAMERICANO* ANTECEDENT OF THE *SARAPE*

In the depiction of the costuming of certain zoomorphic deities, the *Mexica*, in both sculpture and painting, chose to anthropomorphize the rulers of both the celestial and subterranean realms. Certain of these gods were only minimally clothed, and others far more elaborately dressed. Within the parameters of material objects ethnography, in reference to a community and its relation to those whom they worship, it is essential to examine the hierarchy within a society, as well as symbolic manifestations in the depiction of a people.[1]

From the first paragraphs in the first chapter of Book Nine of the *Codex Florentine*, sixteenth century ethnographer Bernardino Sahagún successively lists items of *Mexica* culture given as tribute, particularly all manner of capes, and variously described as

> "maguey fiber capes … netted capes of maguey … white duck feather capes…capes with cup shaped designs in feathers … capes eight fathoms long of twisted weave … rabbit fur capes … yucca fiber capes …"

These materials include certain peculiar variants interwoven with paper ornamentation and flowers, incorporating red as a preferred color, presumably colored with cochineal and in at least one instance, "*eight blotches of blood, with spiral designs*."[2] For the

[1] In "Death Dressed, Clothing the Gods", I investigated the relationship between the *Mexica*'s costuming of both mortal and deity, and its resultant symbiotic aspect of a family's relationship to one another, further defined by the larger circle of community in worshipping practice.

[2] The Ninth Book of *Historia General de las Cosas de Nueva España* is devoted to "los Mercaderes", and is further subdivided into chapters devoted to commerce and trade among the early *Mexica*. This extraordinary inventory of 1600 cotton capes was "entrusted to them [i.e., variously described merchants]

Mexica, the *tilmatli,* or *manta* as the Spaniards would later rename it, was the single most important status signifier in the male apparel ensemble. As Patricia Anawalt indicates, it was a rectangular cloak of cloth or plant fiber worn by all classes of *Mexica* men, and was the 'principal visual status marker…and its material, decoration, length and manner of wearing instantly revealed the class and rank of the wearer.[3] Sahagún's inventory includes the intentionally factious *tilmatli* of the Mexica, which was, by variations in weaving, intended for use by both commoner and nobility. The former were allowed, by oppressive sumptuary laws, a garment made of agave fibre, or *ixtle*, being a thinner weave and often worn by tribute workers, while that of the noble was woven with the much finer material of cotton. In the latter, feather and rabbit fur might be incorporated into its construct, and further decorated with clay seals, jade plaque, shells or mother of pearl disks. Sahagún describes these *tilmatli* as variously colored and styled; all of these variants of an essentially similar design had their own distinctive, and therefore identifying names,

> "Some of these rich cloaks they had brought were called xiuhtlalpilli, others tecomayo, other xahualquauhyo, others ecacozcayo, others tolecyo or amalacayo, other tezcapocyo."[4]

The difference in the labeling of costuming was not arbitrary but in fact, according to Durán, a result of sumptuary laws established to visibly distinguish different statuses in *Mexica* society.[5]

as merchandise …", bearing in this exchange, gifts of mantas to places such as Tlatilulco and Tenochtitlan. (Anderson/1-8).

[3] Anawalt further states that 'every aspect of the *tilmatli* conveyed meaning to members of *Mexica* society, indicating that there was a certain amount of control needed to determine what material and which designs could be utilized in its weaving, and that the manner in which the garment was worn also followed strict parameters (1981/30).

[4] Lockhart/1964.

[5] In Chapter 26, 'which treats of the laws, ordinances and statutes decreed by King Moteczoma I in the City of Mexico, Fray Durán indicates that certain infractions of the sumptuary laws are punishable by

Historians have occasionally viewed clothing, body adornment, textiles, and cloth production in the light of what Margot Schevill suggests are all "powerful indicators of social structure, ritual patterns, economic networks, and a commitment to the traditional life", further defining this concept within the framework of Mayan *costumbre*, or traditional custom.[6] In the Codex *Ixtlilxochitl,* one of the more familiar images of *Mexica* royalty depicts the ruler *Nezahualpilli* in elaborate coiffure, ear and lip plugs, holding feathered scepters, wearing double-thonged sandals and a matching ensemble of *maxlatl*, or loin cloth, and an extraordinarily colored cape or *tilma*, tied in one large knot across the pectorals.[7]

Within the context of *Mexica* male attire and the military, Anawalt describes the use of costume as the major component of "visual ordering mechanisms", designed to identify fellow units across the battlefield, and more importantly, using "highly visible and desirable status clothing" as a means to galvanize young men into excellent performance on the battlefield.[8] It is possible that an early notion of *compañerismo* was being constructed among the male populace of Mesoamerica, and in this way provided a unifying symbol, through costume, among the male population of the *Mexica*.

Efforts by scholars investigating the origin of the notion of "*lo mexicano*" have, according to Tania King, utilized a process of recognition of the same objects historically

death; in the case of the *tilma*, its length was to be immediately inspected at first sight to ensure that only nobility or war heroes were wearing it past the knee (1964/132).

[6] Schevill and other contributors attempt to synthesize Mesoamerican and Andean weaving tradition within various contexts of ancient use, regional dress, women's costuming and dyeing technology. All subdivisions maintain as a focal point the ritual and social impact of cloth. (Schevill/3).

[7] Carmen Aguilera argues that *Nezahualpilli*'s cloak was studded with actual turquoise beads, while Anawalt asserts that *Nahuatl* terms translated into Spanish, and then English, have caused confusion regarding use and function of capes that are described interchangeably as both "netted" and/or "knotted." (See further 1997/3-19 and 1996/187-205).

[8] The different approaches to warfare are instructive in that both European and *Mexica* concepts furthered the cause of their separate religious agendas, exemplified in the costuming of *Mexica* soldiers utilized as a tool for military prowess and superiority (Anawalt/216 – 217).

ascribed to a particular national identity. Subsequently, the process elevates to symbolic identity numerous extraneous elements thought to be representative of so-called "*mexicanidad*". King proposes that this process has begun by exalting the preHispanic past and by "retaking" regional values, typical ways of dress, idiomatic expressions and songs.[9] Often however, aspects of that past with negative connotations are relegated to the periphery of discourse on society, yet they remain the significant and sobering components of a complete story being told, or as often, reinvented.

SOCIETY, THE *OBRAJE* SYSTEM, AND WEAVER STATUS IN THE EIGHTEENTH AND EARLY NINETEENTH CENTURIES

This discussion will only briefly look at the *obraje*, or mass production workshop system of labor within the textile industry, as a method to decipher working conditions during the colonial period. Additionally, this investigation will suggest the identity and status of the weaver during the late eighteenth and early nineteenth centuries in Mexico, and the *obraje*'s significance as a location for the production of sarapes in this period.

Richard Greenleaf describes at some length the complicated use of the *obraje* system as both necessary and essential, yet complicated by issues of social order and control. As an institution within Bourbon Reform *Nueva España*, the *obraje* survived, however slightly removed ideologically from earlier *repartimiento* and *encomienda* systems of labor imposed upon native populations. Predictably, inhuman conditions within the factory often remained unchanged, though all of these systems of labor were

[9] Tania King's work specifically targets the image of the *charro* as a national stereotype, and its deliberateconstruction to that end during the post-Revolutionary era.. She utilizes the definition first suggested by Ricardo Perez Montfort in his more encompassing "Nacionalismo y esterotipos 1920 – 1940" See further, *El Nacional Dominical*, num. 25, año 1, Mexico, 11 de noviembre de 1990 (1999/11).

being modified, paradoxically by the decimation of *lo indigena*, into a newly formulated systems that recommended the "conservation of human resources".[10] The idea of the use of *peninsulares*, or European-born Spaniards, as part of the labor force within the *obraje,* was problematic for government officials. Attempting to resolve issues of abuse and misuse of the labor force, there was apparently no question involved in the utilization of *mestizos, mulattoes, chinos or Filipinos*, black slaves and even Spanish prisoners.[11] In his "Political Essay on the Kingdom of New Spain", written during his years of travel in Mexico (1803 – 1804), Alexander Humboldt describes in scathing, but suspicious, detail the conditions and treatment of workers within the *obraje*, reduced to the status of "inmates". Humboldt's insights further describe convicts, regularly employed alongside women and children, all who worked, "half-dressed, covered in rags, gaunt, disfigured" and subject to much abuse, both financially and physically by factory overseers.[12]

Conversely, William Wroth suggests that the *sarape* was not a product of the *obraje* system. He indicates that an antecedent such as the *manga*, described as a regularly produced textile, may have been woven within a smaller scale workshop system employing criminals to "make *mangas, sarapes*, wool cloth…needed for the provision of the peons" thereby being a commodity produced by the widest range of humanity, from child to convict[13]. Certainly, by the seventeenth century, as Greenleaf states, young Indian

[10] Though Greenleaf emphasizes the reduction of abuses wrought by the gradual decline of the *encomienda*, or obligation of tribute, system of labor and the *repartimiento's* use of "forced labor for wages", the *obraje* remained the institution devoted to the production of commercial, "non-luxury fabrics in everyday use" (1967/227).

[11] Wroth quotes the colonial historian Juan de Torquemada, who noted in the 1540s the increase in the trade in woolen textiles produced by the *obrajes*, as a result of their increased use by Indians, dressed in "*mantas* of wool", replacing the indigenous *tilma* of pre-Conquest male society (1999/10).

[12] Humboldt further describes the doors of each workshop as being constantly closed, further supporting his description of the *obraje* as a "dark jail". See further 1941, pg 14.

[13] (1999/15).

boys were apprenticed into the *obraje* with the intention of enabling their learning of a "useful trade", but subject to the continued abuses of the system by government officials.[14]

It is indeed problematic to assess the notion of time and labor in descriptions of weavings in the context of *obraje* production; cloth for so called 'everyday use' may have incorporated elaborate, *sarape*-like design systems that in a later epoch might be considered 'fancy', and therefore intended specifically for elite costuming. As is often suggested, the weaving of the intricately colored *sarape* would have been an intensely time consuming activity, further demonstrating that, if in fact woven within the supposed abominable conditions of many of the *obrajes*, the fineness of the *sarape*'s weave must be appreciated as the fruit of the labor of perhaps overworked and much abused hands.

In the shifting political and economic environment of the late eighteenth century, implementing regulations that encouraged and thus promoted the mercantile system, while simultaneously attempting, or pretending, to safeguard the well-being of society at the macro level, as well as the treatment of the labor force on the micro level, would have unavoidably included a double standard. Similarly, as Greenleaf suggests, "concepts of social well being" were constantly shifting or changing.[15]

The unrest and dissatisfaction that had progressively grown throughout the previous three hundred years began to assert itself with increasing regularity in episodes of social turmoil and political insurgency. The idea of Revolution, borne out of continued abuse and perpetually harsh societal conditions, beckoned to a people eager to respond

[14] The replacement of Indian labor with black slaves, including statistics related to the gender specific employment populations within the colonial *obraje* system, are compared to the utilization of Spaniards, or so called *gente de razon*, being "condemned to service," were issues of debate within both civil and ecclesiastical law. (1967/233,243).

[15] 1967/250.

and thus reform their own lives by establishing an identity of self, of nation, and autonomy.

> "Que igualmente se solemnice el dia 16 de septiembre todos los anos, como el dia aniversario en que se levanto la voz de la independencia y nuestra santa libertad comenzo …"
>
> Morelos, Sentimientos de La Nación, Chilpancingo
> September 14, 1813. [16]

LA INDEPENDENCIA Y EL SARAPE: EMBLEM OF A MOVEMENT?

An overview of the literature and lithography of nineteenth century Mexico, leading up to and through the War of Independence affords a view into the social hierarchy of Mexico, demonstrated by changes in the costuming of the male population, revealed as a component of both tradition and transition. With the 1828 publication of lithographs by Claudio Linati, devoted to the depiction of Mexican society of the early nineteenth century, there are conflicting notions about the tradition of ownership of the *sarape*.

The Italian expatriate portrays an extraordinary array of *tipos*, or types, that broadly configure into the social hierarchy of Independence-era México. "*Trajes civiles, militares y religiosos de México*" offered to a curious European public the various modes of dress and costume of the stratified populace of the emerging nation, accompanied by a text written in a manner that might have similarly been painted by a Delacroix, or Gericault. From lepers to *hacendados*, members of the male population of México are depicted with cloaks of one type or another thrown over their torsos, and thus described alternately as *mantas, jorongos, bocamangas*, and variously embellished with brocade and velvet.

[16] *Independencia Nacional, Periodo Hidalgo II* (1987/7).

> "As for the sarape, it is both convenient and graceful, especially on horseback; but though Indian in its origin, the custom of covering the lower part of the face with it, is taken from the Spanish cloak; and the opportunity which both sarape and reboso [sic] afford for concealing large knives about the person, as also for enveloping both face and figure so as to be scarcely recognizable, is no doubt the cause of the many murders which take place amongst the lower orders …"
>
> Fanny Calderón de la Barca, June 3, 1839, Mexico City

As noted textile scholar Ruth Lechuga indicates, by the middle of the nineteenth century, the making of mantas constituted the principal manufacture of the obrajes and was utilized by people of little economic recourse for the creation of masculine dress or costuming.[17] The wealthy society of Mexico began to dress themselves according to European standards, particularly those derived from France, the country considered the epitome of sartorial elegance, where changes in fashion were appreciated; masculine dress became transformed, and often indicated by profession.

William Wroth suggests however, that with the inception of a new, somewhat democratic ideology in Mexico, coupled with a "reevaluation of the virtues of the common man", the *sarape* could have potentially been seen as a symbol for a nascent national identity.[18] The influx of curious European visitors was an immediate result of the War of Independence, and the *Mexicano* individual sense of self may have been collectively manifested within the larger context of his society's desire to display its identification of a *national self*, outwardly illustrated by dress and *accoutrement*.

Schevill recognizes the work of essayists Schneider and Weiner, who suggest that cloth has for millennia been seen as "an economic commodity, a critical object of social exchange, an objectification of ritual intent, and an instrument of political power",

[17] *"Si bien la nueva nación mexicana se había liberado de la dominación política espanola, la moda, como se sabe, es un hábito, el fruto de la educación de muchas generaciones"* (1982/109).

[18] Wroth further explores the notion of the transformation of *mestizaje*, or the mix of native or indigenous blood with that of European, into a source of pride for early nineteenth century men in Mexico, exemplified in the ascendancy to the presidency of the *mestizo* Vicente Guerrero in 1829 (1999/20).

serving as a form of "symbolic communication" capable of illustrating, in thread, all aspects of social identity.[19] If the emerging *Mexicano* pursued a distinct post-Revolutionary 'persona' in the manner of his dress, he may well have been a prime example of what the French theorist Roland Barthes calls, "the transformational myth which seems attached to all mythic reflection on clothing", which may well underscore the notion of the *sarape* as a textile instantly identified with place, function, and within the context of Independent México, the idea of *mexicanidad*.[20]

> El charro, mirado a través de las páginas de la Historia, es digno de nuestro respeto y estimación, porque en todas las epocas, lo encontramos agremiado entre quienes han representado a la audacia y a la hombría.[21]

VESTIDO DEL CHARRO AND THE *SARAPE*: ALLURE OF THE HORSEMAN AND *CABALLERO* STYLE

The first sighting of a horse must surely have been a frightening, awe-inspiring sight for the native population of Mesoamerica. Surmounted by the more familiar sight of a man, albeit a significantly lighter skinned man, for *lo indigena* the combination of man atop horse was perhaps an ominous indicator for a people who could not have known that their eventual decimation was close at hand.

Since the time of Conquest, the man on the horse riding with authority and a certain élan, called *caballero*, has ascended to a role long familiar and recognized as significant to the identity and culture of Mexican life. With the introduction of horse and

[19] 1986/2.

[20] Barthes quotes Sartre, listing three levels for following costume innovations, resulting in the "multiplication of persons in a single being": 1) a popular and poetic conception: the garment magically produces the person; 2) an empirical conception: the person produces the garment, is expressed through it; 3) a dialectical conception: there is a turnstile between person and garment" (Schevill/15).

[21] Jose Benitez eloquently asserts that "The *charro*, seen through the pages of history, is worthy of our respect and estimation, because in all of the ages, we encounter him *embrothered* [my translation!!!] among those who have represented the sense of the daring and the manly." 1946/196.

man, working the land included the managing of herds of livestock *and people*, part and parcel of the control and subjugation of others. Hence, the utilization of the horse as an instrument in battle contributed to the formation of a unique identity of masculine prowess, and unequivocally tied to the notion of *tierra y libertad*, or land and liberty, which would later serve as the rallying cry of *Zapata* during the Mexican Revolution.

That identity, concomitant with the development of a unique type of clothing designed for life on the *rancho* or *hacienda*, was further conjoined with a self-determination borne from the creation of a new nation. Freedom achieved from the overthrow of foreign domination demonstrated a conscious choice in new styles of dress, resulting in the creation of the *charro*, or the highly skilled *Mexicano* equestrian.

Specific items of clothing associated with the *charro*, became objects of adornment desired by the nineteenth century male citizenry, now free to dress themselves according to their own taste. As Benítez notes, national Independence became the unavoidable setting for the costuming of a people, whose clothing further became the faithful reflection of that same society, while simultaneously revealing that the "disorientation in the manner of dressing is evidence of the political disorientation of the nation."[22] These items herein referred to as *vestido del charro*, included *pantolones ajustados, or calzoneras, camisa y chaqueta, botas, sombrero* and *espuelas*, and finally *sarape* [adjustable pants, shirt and jacket, boots, sombrero and spurs].

Ruth Lechuga explains the derivation of the *vestido del charro* as having roots in the *aldeanos espanoles de varias provincias* [Spanish villagers of various provinces]

[22] Benitez suggests that after the first types of clothing became transformed by the Independence Movement, the origins of the "*traje charro*" began, "typical of our independent nationality … and in reality, the 'popular classes' began to dress themselves, having remained little more than nude during the long Viceregal period" (1946/149).

further combined in *Nueva España* with the particular necessities of the Mexican farmer. The *vaquero*, idiomatically translated as cowboy, whose clothing was almost totally manufactured on the hacienda, had to be satisfied with simple homespun cotton cloth, frequently patched with leather reinforcements, eventually leading to full-leather breeches, jackets, and chaps, used to protect the legs of the rider on horseback. Conversely, the owner of the *hacienda*, or *hacendado*, wore linen shirts with the aforementioned short, brown jackets of velvet or suede, trimmed with embossed leather, and the familiar *pantalones ajustados* (adjustable pants split up the side, sometimes called *calzoneras*) fastened with some kind of metal (sometimes silver) button running up the side, wide on the bottom, his elegant costuming completed by a *manga*, a mantle of linen, and as Sands indicates, a mark of status because fine woven material was not accessible to the lower classes[23]. However, quoting Richard Slatta in a chapter entitled *New Land, New Horseman*, Sands emphasizes "an elite equestrian culture developed parallel to that of the lower class *vaquero* [cowboy]" and that between the two classes, "stood a great social and economic gulf"[24].

The *sarape* thus found favor with the male population, both *criollo* and *mestizo*, both now intimately connected to the land, within nineteenth century Mexico as an instant status signifier in that inveterately class stratified, yet newly independent state. This painstakingly woven emblematic device of wool and cotton, accessory of the *hacendado, vaquero, chinaco, charro, y también de los hombres de bien* (Mexican upper

[23] However, Lechuga indicates that the wealthy *hacendado*, along with leggings of silk embroidery, 'substituted the *sarape* with the *manga*', describing it further as a material of corduroy, adorned with silk or gold braiding or embroidery (1982/113).

[24] Sands further postulates that the *charro* tradition remains elitist even today; *vaqueros* would assume the role of *charro* when involved in competitive *rodeos*, called *charreadas*, with the wealthy *hacendados*. The class distinctions also blurred during the all too familiar periods of warfare in Mexico's past (1993/32).

class men][25], became instantly recognizable, whether flung over the shoulder of the owner, or rolled neatly and stashed on the rear component of his horse's saddle.

THE *SARAPE* AS SYMBOL: WRAPPING MEN IN THE CLOAK OF NATIONALISM, PATRIOTISM, AND INDEPENDENCE

> "In the country, all Mexicans – high and low—wear this national dress. In the towns, it is only the lower classes who dress in the ranchero costume. The Mexican blanket—the sarape—is a national institution"[26]
>
> Sir Edward Tylor, "Anahuac", Spring 1856.

The tradition of the horse, the soldier, the sword and the *charro* may have set into motion the sense of nationality, underscored by an emerging sense of *mexicanidad*, in the development of identifying elements or signifiers for the nineteenth century male in Mexico. Certainly, clothing and adornment factored into the transformation of the multitude, configured as a once subjugated mass, imbuing them with the more republican virtues of a singular identity, civic purpose, and social placement, set further within the context of political upheaval and social change or transformation.

To the twenty-first century eye and intellect, if Linati's portrayals offend by their apparent random taxonomy that incorporates European ideals of physical beauty, it might be also interpreted that the illustrator played a role in constructing the identity of early Independent Mexico. Although in his depictions of 'types', Linati, like other artisans, may have effectively negated the notion of individual identity, the viewer is still privileged to note social relationships constituted by costume. His lithographic portrayals

[25] Michael Costeloe devotes an insightful essay *"Hombres de bien in the Age of Santa Ana"* to the notion of the archetypal middle class man, not a member of an aristocratic elite, and unrecognizable by his political stance. (See further Rodriguez O., pp 243-257.)

[26] Stocking 1994/168-169.

are not so much in the manner of reconstructing or further reconstituting earlier 'casta' depictions of a people, but might be seen as an unintentional aid in assisting a country that had not yet found its collective or national 'voice'. That same voice could describe the historically recurring adornment of the sarape as *jorongo, manta, manga, tilma, gaban, coton, frazada, cubrecama, almohadilla*, and sometimes as a final costume, *mortaja*.

Signifiers construct identity, and if the Mexican sarape eventually became a symbol of its people, it may well have had as its social basis the underlying elements that constituted the identifying attributes of the horseman evolving into a symbolic figure of "free Mexico."[27] Equestrian superiority, bravery as a factor of *la audacia y la hombreia* [boldness and manliness] referred to earlier, and knowledge of the land all enveloped by a distinctly regional costuming perforce created a symbol to be emulated by the impressionable masses comprising the Mexican male population during and after the Nationalist period.

As Jaime Rodriguez O. suggests, "the study of the pre-Columbian past provided the basis for the notion of a Mexican empire," furthering the ideas set forth by the iconoclastic Father Mier, that the *mestizaje* were entitled to Independence and a nation of their own, being not only the inheritors of their indigenous ancestor's territory, but bolstered by the linking with the subsequent conquests of their Spanish forbearers.[28]

[27] Sands differentiates between the *chinaco*, the insurgent *ranchero-soldado*, and the *charro* in the struggle for independence, with the former being a 'political designation'. They are further described 'in their showy ranchero costumes with short jackets, blue wool pants open the last fifteen inches, red sashes…and *jaranos*', or braided sombreros (1999/56).

[28] Rodriguez postulates that the New Spaniard's 'thesis of rights', may have evolved into a rationale for independence, but ultimately, the emergent citizenry believed themselves the 'true heirs of Spanish political tradition', and resolutely determined that their autonomy was 'true to Spanish traditions' (1989/23-24).

Whether the *varón Mexicano* [Mexican male] identified more quickly with an obscure, glittering prince from his *Mexica* heritage, or the smitten, man of leisure romantically depicted by Linati, fragments of the past lingered. These vestigial remnants were thus conjoined to contemporary notions of the idealized, and unencumbered man on horseback, wrapped in an elaborate woolen cloak. In the adoption of the *sarape* as a symbol of his country, and in the search to locate, codify, and reassert a national identity, the *Mexicano* reached for familiar, and thus, ancient symbols; *sombrero*, *sarape*, horses, and swords, appeared as objects intended to make manifest some kind of identity in an otherwise uncertain, or indistinct national consciousness.

SUMMARY

The Mexican *sarape* has followed an evolution in design, use and ownership that became constituted by tradition, reconfigured from continuous and shifting history, and further developed from its adoption and installation as a symbol of a national identity. Instantly recognizable, and derived from one of the most sophisticated cultures to have ever existed, from the *tilmatli* of the *Mexica*, to the functional adornment of the man on horse, the cloak wrapped round the torso of the male has served to color the wearer, identify the status of the owner, and divulge the remarkable hand of its weaver.

From *Aztlán* to Conquest to Independence and beyond, in its many threads crisscrossing one over the other, the *sarape*'s shimmering reflection reminds us of a people in transition, and in its beautiful weaving, the history of the beautiful men who carried it upon their shoulders.

KISWAHILI, THE GLOBAL ECONOMY, AND AFRICAN AMERICA

JOY A. THOMAS
BARUTI I. KATEMBO

EDWARD WATERS COLLEGE
JACKSONVILLE, FLORIDA

Kiswahili, the Global Economy, and African America

ABSTRACT

With today's increased use and advancement in technology (videoconferencing, e-mail, cell phones, business jets,…) as vehicles of contact and communication, the world has become a smaller place in terms of the interaction of people over vast geographical distances. As a result, language is playing a significant role in the world economy and in the globalization process generally as a conduit and commerce tool for facilitating business transactions between peoples of different cultural and linguistic backgrounds. It acts as a bridge-builder for establishing good relations, mutual understanding, and cooperation between foreign peoples - all of which are key ingredients for orchestrating international trade, technology transfer and exchange programs at all levels.

In January 2001, Kenya, Tanzania and Uganda decided to join hands and form a trade bloc, the East African Community (EAC), as a quick and expedient way of boosting regional trade. Kiswahili, the official language of Tanzania, Kenya, Uganda, and now, the Democratic Republic of the Congo, has been thrust into the international spotlight as the world's nations position themselves to interact with Tanzania, Kenya, and Uganda as an eventual political and economic union. It is spoken by approximately 100 million people and serves as a means of communication within at least 10 African nations. As a response to the formulation and potential impact of the EAC, various economic and political entities within the U.S. have recently called for increasing the availability of Kiswahili language instruction as a vehicle to enlarge the economic and commercial opportunities for American firms and corporations to do business in East Africa and in other countries where Kiswahili is spreading as a major tongue.

Because Kiswahili is seen as a Bantu root language and a linguistic gateway into Africa, the language is taught at a significant number of colleges and universities in the U.S. and (of course) others in Europe and Asia. In recent years, Kiswahili has enjoyed name recognition in the U.S. perhaps in connection to the popularity of the holiday Kwanzaa and the appeal and mass marketing of the movie *The Lion King*. Kiswahili is spreading beyond the parameters of East and Central Africa. With the help and assistance of the African Union, the language, if adopted as a lingua franca, may also become a communications tool in West and Southern Africa (and possibly, the United States).

Language is a transmitter of culture; it, like other social markers (holidays, folklore, art, religion, ethnic names), conveys a people's worldview, essence, and belief systems to others. By learning Kiswahili, African-American people, institutions, and businesses would widen opportunities to reconnect themselves to Africa and therefore benefit from any advantages that this venture and the spread of Kiswahili may bring. How might the political position and status of Blacks be impacted by this? Can HBCUs assist in making Kiswahili language instruction assessable? From an economic perspective, how might Africans in America increase their leverage as a player in African

trade relations and initiatives through understanding Kiswahili? This paper attempts to address these questions (among others) in context to exploring Kiswahili's contemporary importance to Africa, its Diaspora, and commerce.

INTRODUCTION: AFRICA – THE WORLD'S LAST MARKET

To many, Africa is seen as the world's last emerging market. To that end, U.S. President George Bush's 5-nation Africa trip in July 2003 was a signal that America is interested in expanding economic partnerships and trade relationships with sub-Saharan Africa. Mr. Bush's journey involved stops in Senegal, South Africa, Botswana, Uganda and Nigeria where discussions with those countries' leaders focused on the economy, the environment, HIV/AIDS, democracy, security/anti-terrorism measures, and conflict resolution (Fisher-Thompson, 2003, July 23; Preston, 2003). His official presidential visit was predicated upon a similar one taken to and across sub-Saharan Africa by former U.S. President Bill Clinton in 1998. The Clinton and Bush Africa trips are part of a much larger U.S. objective concerning Africa, i.e., ripening and molding Africa's sociopolitical and economic climate to be conducive to the optimization of U.S. trade initiatives and investments there. Concrete steps and strategies (e.g., USAID program) to battle and curtail problems affecting large portions of Africa (disease, war, political violence, …) assist in the fruition of regional political and socioeconomic stability which thereby creates a business-friendly environment (USAID, 2003). New Partnership for Africa's Development (NEPAD) is an economic rescue plan aimed at hauling Africa out of poverty by promoting clean government to attract private Western (i.e., U.S./EU) investment. Another plan, African Growth and Opportunity Act (AGOA), provides duty-

free access to the United States for a wide range of products from 38 eligible African countries (Reuters NewMedia, 2003; Fisher-Thompson, 2003, January 17). The promotion and implementation of NEPAD and AGOA are two of the major catalyst plans orchestrated to bring a business-friendly climate in Africa to fruition. For Africa, ujima (Kiswahili for *collective activities)* amongst diverse peoples and nations leads to political stability – the underlying cog facilitating regional economic integration, trade and investment exchanges. Regional economic integration across African borders, hastened by many business cost-reduction technologies (e-mail, Just-In-Time Delivery, videoconferencing, Supply Chain Analysis, fax,…), can be optimized by cooperation of peoples across ethnic lines and national borders. Ujima conveys this idea of working together; it is supported through the use of language, a key ingredient in creating unity, because effective communication is the only way of bringing together people of diverse origins to work together toward a common goal (Mohochi, 2002). Practicing the ujima concept often entails people, groups, or nations to use similarities of traditions, shared values, language, history and other cultural features as a strength, resource and conduit to facilitate long-lasting links and partnerships, whether they be economic, political or social.

EAST AFRICAN COMMUNITY: BECOMING THE EU IN MICROCOSM

Language (a variety of human speeches or a body of words by which groups of people express their thoughts and themselves) can be used to create and build loyalty and solidarity among diverse groups. It speeds up both the assimilation and the ujima of diverse groups by making thought patterns and behavior patterns of competing groups

identical. The major purposes of languages are to enable group members to be able to communicate and exchange information. Other than communication, language is a transmitter of views / values and reflects the social and behavioral conditions of a group, its life experiences and worldview, i.e., the preservation of a people's culture, traditions, and history. As language has the ability to unite diverse people within a nation, it also can unite people between nations. In the case of inter-nation integration, use of a common language helps to increase the levels of political, economic, and social development and partnerships across geo-political boundaries, as currently demonstrated by Kiswahili's use as an important tool in maintaining the success and operation of the East African Community (EAC) - a trade bloc organized for East African nations (Kenya, Tanzania, and Uganda) in 2001 (Mulokozi, 2002). A by-product of this linkage is the minimization of suspicion, mistrust and discrimination amongst diverse ethnicities (Kamalu, 1996).

The EAC, a revival of a late 1960s concept and venture, is now being used in advancing and governing the tri-nation confederation; it hopes to strengthen the export bargaining power of the region and encourages regional resource pooling, regional free trade, and the promotion of economic policies that are pro-market, pro-private sector, and pro-liberalization (African Business Pages, 2003; Jenkins, 2001). It is the vision of the collective leadership of Tanzania, Kenya and Uganda that the EAC Treaty aid and facilitate the economic and, ultimately, political union of the 3 countries - a territory of 1.8 million square kilometers and 80 million people that is rich in various natural resources: forests, minerals, wildlife, and water. In essence, the trade bloc initiative links the 3 nations in a number of ways: 1) free movement of goods between member countries, 2) shared initiatives on transport, tourism, scientific research, and

telecommunications, and 3) a common currency, legislative assembly, and market (Africa Business Pages, 2003). The political union concept involves having a regional government in which all member states are under a national government for each member nation. The regional government would be responsible for external defense, foreign affairs, common markets / services and scientific research; the national governments would then be responsible for education, health, roads, internal security, wildlife, agriculture, etc. (Mutumba-Lule and Shalita, 1998). The ripened fruits of the EAC will be the transformation of the associated region into a pseudo-version of the U.S.'s or EU's political architecture in microcosm. The EAC can be used as a model to create cooperation amongst African nations over vast geographical distances; moreover, there are proposals to expand the EAC to include neighboring countries Rwanda and Burundi.

THE AFRICAN UNION AND THE COMMON LANGUAGE QUESTION

The African Union (AU), a modern re-launch of the old OAU, has 53-member countries and is loosely modeled on the European Union and will have the right to intervene in the affairs of its member states in cases of genocide or war crimes. Other features will include a peacekeeping force, a central bank, a court of justice, close relations with NEPAD, and possibly, a common language. Its main goals are economic progress and good governance (BBC News, 2002). The AU has the collective resources and the moral obligation to ensure the success, reduplication, and expansion of the EAC as well as other African regional integration organizations, e.g., SADC (Southern African Development Community) and COMESA (Common Market for Eastern and Southern Africa). It should also use its political statue, leverage, and visibility to officially adopt an

indigenous lingua franca (common language) to facilitate REI, political unity, and ujima across the Continent; in this case, the most practical being Kiswahili. Africa's future depends on it!

The Institute of Kiswahili Research, based in Dar es Salaam, Tanzania, can be used by the AU as a resource for developing and implementing modern and practical strategies to spread Kiswahili across Africa, e.g., development of Kiswahili-based computer programs and software; Kiswahili translation software; CD-ROM Kiswahili dictionaries and thesauruses; Kiswahili vocabulary search engines; and Kiswahili instructional media on DVD and VHS (Mulokozi, 2002; Abdul-Aziz, 2002). Currently, the main objectives of the Institute of Kiswahili Research are: 1) compilation and coinage of new Kiswahili terminologies suitable for all academic fields; 2) the publication of Kiswahili teaching materials suitable for use in schools, colleges and universities; 3) cross-comparative research of Kiswahili syntax, morphology, phonology, and sociolinguistics to other African and Bantu languages (Institute of Kiswahili Research, 2000). Initially, 3 lingua franca languages can be used to cover sub-Saharan Africa tri-regionally, namely – Kiswahili in East and Central Africa, Zulu in Southern Africa, and Yoruba in West Africa; each region's language scientists should work together in expanding the selected regional lingua franca with vocabulary words from various local languages found in the region. Eventually, one of these languages (most probably, Kiswahili) will emerge as the common language of Africa. There are many reasons that increase the likelihood of Kiswahili's adoption and natural emergence as the common language across Africa:

- Relatively small learning curve needed and required for mastery.

- More widely spoken by population and across geography in Africa than any other indigenous language (Swahili Service, 2002).
 - √ Used by over 100 million people for communication.
 - √ Spread over Kenya, Tanzania, Uganda, Democratic Republic of Congo, Rwanda, Burundi, Comoros Islands, and parts of Zambia, Malawi, Sudan, and Mozambique.
- Connected and related to many other African languages via syntax structure and vocabulary — thereby enhancing its utility and appeal as an African common language.
- Non-tribal, i.e., transcendent above an ethnic label and tag (Were, 2002).
- User-friendly given its flexibility in syntax and ability to borrow from and adapt to its surroundings (Mwale, 2000).
- Developed from a synthesis of other Bantu languages; therefore representative of the pan-African concept and ideal as supported and touted by some of Africa's greatest statesmen — Nyerere, Kaunda, Azikiwe, Nkrumah, Lumumba, Kenyatta, and Mandela.
- Proven useful in the current geopolitical reconfiguration and economic integration efforts in EAC and Great Lakes countries (Mukasa, 1998).
 - √ Has replaced Lingala as the language of politics, administration and the military in the Democratic Republic of Congo.
 - √ Operates as a common language in business, education, and communication across Kenya, Tanzania, and Uganda — the EAC countries.
 - √ Is found on new currency in Democratic Republic of Congo.
 - √ Is seriously forecasted as a tool to facilitate the eventual political, economic, and cultural integration of Rwanda, Burundi, and Democratic Republic of Congo into a confederation or (perhaps) into the EAC.
- Adaptable for incorporation and vocabulary expansion of new terminology in areas of science, medicine and technology.
- Strengthens the African Union's leverage to help facilitate ujima and economic integration over large geographical areas and regions of the Continent.
- Positions the African Union as an international, political body to forge and develop feasible initiatives to encourage African America to invest some of its intellectual and economic resources (e.g., $600 billion annual purchase power within the U.S.; 105 HBCUs; etc.) into Africa's development since the language has received name recognition within Black circles in association with the mass marketing of the Kiswahili-idiomed movie *The Lion King*, its use in celebrating Kwanzaa, and the existing perception that it's Africa's modern root language.

KISWAHILI: CONDUIT FOR BLACK ADVANCEMENT AND INPUT INTO AFRICA

Pan-Africanism is a philosophy that affirms the common history, culture, interest, and struggles of African peoples. The presence of Africans in America, like other Blacks living in and throughout the nations of the Caribbean and South America, represents the very essence and spirit of pan-Africanism because these peoples — descendants of those millions stolen from Africa and transported to the lands of the Western Hemisphere during the Trans-Atlantic slave trade — are a cultural synthesis of many African ethnicities. These Blacks are usually referred to as Africans of the Diaspora. Any definable ethnoracial group should be identified by a term whose etymology denotes a direct linkage to their indigenous ancestry, language, and culture. The ancestral roots of the Africans of the Diaspora are mainly Bantu. Bantu is an ethnolinguistic category / term used to collectively define the predominant peoples and languages of Central, east, West-Central, and Southern Africa. The term is an indigenous African word evolving from the combination of two words – ba (soul) + ntu (person), hence — a spiritual person. There are well over 150 million Bantu people living throughout the collective land space of equatorial and southern Africa. Bantu languages, numbering well over 500, are spoken by the majority of sub-Saharan Africa's inhabitants; some of the most well-known of these tongues are Kiswahili, IsiZulu, Lingala, and Kikuyu.

Present-day Bantu societies represent a variety of spin-off cultures emanating from KMT (ancient Egypt) - a Black civilization, starting around 10,000 B.C., which was responsible for developing the science of geometry; building the pyramids; and creating hieroglyphics (picture writing). These societies, extensions of KMT, are the result of many migrations and resettlings of peoples over thousands of years from the Nile Valley

region to modern Bantu geolinguistic regions. Approximately 30% of all Blacks brought from Africa to the U.S. as slaves emanated from West Africa while the other 70% were inhabitants of the collective land area encompassing present-day Central, East, and Southern Africa — a huge Bantu-speaking language area. Since Kiswahili is a Bantu language and Africa's most widely spoken language by both geography and population, African America's adoption of this tongue would have many utilities:

- Is instrumental in rebuilding positive, Afrocentric image and identity from a cultural perspective.
- Will hasten the spread and use across Africa due to America's global influence.
- Serves as a resource language in terms of vocabulary for other African languages.
- Serves as a bridge to understanding the syntax structure of many Bantu languages.
- Is a conduit for creating natural social interaction with Continental Africans — a pillar for establishing long-term links, e.g., investment opportunities, land acquisition, dual citizenship, and information / technology transfer initiatives.
- Allows greater access and opportunity for Black investors and businesses to participate in commerce ventures within African nations where the language has become common or has expanded. For example, in East and Central Africa where Kiswahili is the common language, linguistic researchers have estimated that only about 20% of the region's population speaks or understand English (and even fewer know French) - thusly making fluency in Kiswahili an essential tool for wide communication and product / service marketing there (King'ei, 1999; American Embassy, 2003).
- Serves as a future resource bank for providing children with indigenous or ancestral names.
- Strengthens community knowledge and appreciation of Kwanzaa.
- Preserves and transmits culture from generation to generation.
- Strengthens the political profile of African America in that from an international perspective it will be defined by language (Kiswahili) and culture (Bantu) — both of which are linkages to ancestry and cultural heritage.

- Reconnects community back to Africa via the Congo — a Kiswahili-speaking region and also the ancestral homeland of a large percentage of Africans in America.
- African Americans' knowledge of Kiswahili would enable them to become marketable to United States corporations and firms doing business in Africa, thusly creating, not only more job opportunities, but a means by which to share experiences and develop relationships with those of their ancestral heritage. A Kiswahili language consortium program and network can be formed within the U.S. using HBCUs as the main conduit. This program is organized around the concept that some Black colleges with abundant financial resources could hire loan professors in Kiswahili from universities in Tanzania (or other colleges in countries where the language is spoken fluently) to establish Kiswahili centers / departments on their campuses; secondly, HBCUs, under the guidance and collective umbrella of well-known organizations such as UNCF and NAFEO, would monetarily invest in setting up inexpensive video conferencing facilities through which language instruction becomes available from the Kiswahili centers to the network of HBCU campuses. This use of technology makes Kiswahili courses accessible to students irrespective of college size, geography, or financial strength. There are many advantages for setting up Kiswahili programs: a) they increase hiring marketability for students hired by companies doing business in Africa or establishing branches there (i.e., increased student marketability translates into leverage and incentives for corporate and philanthropic financial investments into colleges); and b) they strengthen student exchange programs in Africa. In terms of products, black colleges can export skilled advisors, teachers and workers with custom-requested expertise in an assortment of areas (technology, engineering, agriculture, management, economics, …) to many developing nations, particularly in Africa, in exchange for mineral/mining rights (diamonds, gold, tantalum, …) and investment opportunities (energy, telecommunications, real estate, sugar, …) as adequate financial compensation and revenue (Katembo, 2002).

CONCLUSION

In the 1960s, some of Africa's greatest statesmen, particularly Julius Nyerere, Kwame Nkrumah, and Kenneth Kaunda, advocated that the Continent adopt a common, indigenous language as a conduit for widespread inter-ethnic unity. They knew that pan-African unity would eventually lead to cooperation, political stability, and economic integration among the Continent's many peoples and new nations. These great visionaries

identified Kiswahili as the most practical candidate for a common language because of its non-tribal history, its close relationship to many other African languages by syntax structure and vocabulary, and its relatively short mastery time. Their vision of 40 years ago has continued to gain momentum, mass support and acceptance over that span of time; however, today, in the dawn of the 21st century, the African Union, as the new political voice and symbol of Africa, has a chance to utilize its power, leverage, and influence in directing the Continent in the right direction of progress (i.e., economic, political, and social) by seizing its opportunity and the expediency of the time to adopt Kiswahili as Africa's lingua franca. This bold, pro-active move speaks to the best interest of African people everywhere; thusly, it encourages pan-Africanism, provides a practical conduit through which the African Diaspora may be re-linked with its ancestral homeland, and facilitates use of the gifts, talents, and human resource potential of African people globally in assisting in the Continent's progress, development, and survival for generations to come.

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ANALYZING AND EVALUATING THE TASK OF REPRESENTING THE FACULTY ON BLACK COLLEGE CAMPUSES:

TWO CASE HISTORIES

ALEX D. W. ACHOLONU
ALCORN STATE UNIVERSITY
ALCORN STATE, MISSISSIPPI
AND
IVORY PHILLIPS
JACKSON STATE UNIVERSITY
JACKSON, MISSISSIPPI

Analyzing and Evaluating the Task of Representing the Faculty on Black College Campuses: Two Case Histories

THE ALCORN STATE UNIVERSITY EXPERIENCE

The Task of Representing the Faculty – Responsibilities

The Faculty Senate President is the standard dearer of the Faculty Senate and his functions or responsibilities are practically *pari pasu* with those of the Faculty Senate. At Alcorn State University, the Faculty Senate is a deliberative body composed of representatives from the areas of the University directly related to the academic life of the institution and chaired by an elected President. It is the duty of the Faculty Senate, the President and other administrative officers to consider, adopt and recommend to the President of the University all affairs designated in the Faculty Senate Constitution, namely, a) to formulate, adopt, and recommend to the proper administrative officer matters regarding academic, personnel, and professional policies (including fiscal polices related thereto), for which the University itself has responsibility b) to consult together at the request of the other c) to initiate and review policies concerning the University's relations with outside agencies and foster cooperation and mutual beneficial relations with the neighboring community.

Accomplishments/Achievements

A review of the activities of the Faculty Senate in the past five years I have been the Senate President shows that much has been achieved. The President, Senate Executive Committee and the Senate as a whole has singly or collectively requested and met with the University President and other administrative officers on several occasions

to dialogue on matters of concern with little or no difficulty—a practice rarely carried out in the past. The Senate has made several recommendations to the University President and other administrative officers, which were accepted. Some anomalies in the Registrar's office have been addressed as requested by the President and Faculty Senate. The senate requested input in the appointment of higher administrative officers and the President sanctioned this. For instance, the Senate President has participated in the Search Committee for the appointment of Deans and chairpersons as well as some other Senate Executive Committee members. The Faculty Senate Assembly which consists of all professional education appointees of the University who hold faculty status was practically defunct or inactive and has recently been revived or resuscitated. According to the Faculty Senate Constitution, it is the body that delegates its power to the Faculty Senate. The Senate has gained more recognition than it has done before.

Cooperation — Administration

The Faculty Senate President and the Senate have enjoyed some cooperation from the administration. Some of the Faculty Senate needs have been provided. As requested by the Senate, the President or his designee and other Executive Committee members (when needful) are appointed to serve in various governance committees such as Budget Committee. Some concerns as brought up by the Senate have been addressed. As a cooperation with the Senate, the President set up a customer service committee to address the human relation problems between the faculty and staff, especially those the work in the business affairs area. Online registration has been initiated at the request of the Faculty Senate. At the request of the Senate President, The Faculty Senate was assigned a

room in the University library for holding its monthly meetings. There have been some other gestures of cooperation displayed by the University administration.

Faculty

The faculty has been cooperative with the Senate and supportive of its activities when occasion requires it. Several faculty members have complimented the Senate leadership for the level to which the Faculty Senate has attained in terms of accomplishments and higher recognition it has gained at the University.

Frustrations — Administration

An objective evaluation of the Faculty Senate and its activities reveals some nagging frustrations even though enormous progress has been made when compared with the past. It is a cause for concern that to date, and unlike other sister institutions in the State of Mississippi, the Faculty Senate at Alcorn State University operates without a befitting office and secretarial or clerical support. The President of the Faculty Senate is never invited to the President's Executive Council or Committee meetings as is the case with some other institutions. Concerns about perennial lateness in the issuing of contracts has not been addressed. While the Senate commends the President for several of the recommendations made and accepted, there are yet some very important ones being side-traced or ignored. For example, the strong recommendation to the President to hire a Business Manager for a better and smooth running of the business affairs of the University has not been heeded. The Business Affairs area remains the area where the greatest problems of the University emanates and resides. Salary adjustments have not been carried out yet as was done in other sister institutions in the State of Mississippi. For many years, no faculty member has been given sabbatical leave as it is done in other

institutions. Fringe benefits enjoyed by Faculty Senate Presidents of other institutions are denied the Faculty Senate President of Alcorn State University. An example, among others, is reduced teaching load.

Faculty

There are some disturbing frustrations experienced from the faculty. Often times, attendance at Faculty Senate meetings is below par. The Senate is supposed to have several committees assigned different responsibilities. But because of the limited number that attend the Senate monthly meetings, we often times operate as a committee of the whole. Several of those elected by their respective departments do not attend meetings. Some departments just do not care to elect and send representatives to the Senate. Some think and feel that the administration does not give the Senate the recognition it deserves and thus feel that it is practically a waste of time to devote time to it. So, there is some faculty apathy. The axiom," United we stand and divided we fall" does not seem to mean much at the University, but rather, job security and self-preservation rank high.. There is thus, reluctance to speak out on certain issues that affect the faculty especially those that may be considered irksome or irritating to the administration.

THE JACKSON STATE UNIVERSITY EXPERIENCE

The Faculty Senate of Jackson State University was started some 33 years ago at the urging to President John A. Peoples in order to give the faculty a voice policy making and the chance to express the sense of the faculty.

Dr. Ivory Phillips assumed the Faculty Senate President just as Dr. Harmon Smith became the University President; Dr. Smith had come to Jackson State University with

instruction to get rid off some of the trouble makers according to a quote from him in the Clarion Ledger. His subsequent behavior not only gave credence to the quote but also brought the Faculty Senate under greater scrutiny. It took the Faculty Senate President Smith's full term to right itself and develop the agenda and support necessary to carry out its constitutional role.

The pattern it developed during the Smith administration and the embryonic stage of the James Lyon's administration shaped what we refer to here as the Jackson State University experience. Little did Faculty Senate President, Ivory Phillips, realize in the spring of 1991 that he would occupy the position until the spring of 2003, except for one year.

A major task each year under University Presidents Herman Smith, James Lyons, Bettie Fletcher and Ronald Mason was the development of an agenda or program of action. Each agenda was based upon a survey of the faculty, circulated through the departmental representatives to the Faculty Senate and the Faculty Senate President's sense of the condition of the academic community.

The surveys were collected at the annual Faculty Forum, where at-large Faculty Senators were elected, and where Faculty expressed itself on any or all of the issues. The Faculty Senate President's ideas were presented in an annual state of the University Address, which was delivered by the President and was distributed to the campus and the "friendly" media. We still have on record the state of the University Addresses from 1997 to 2001 and 2003.

As we look back, the agenda or programs of action are remarkably similar. The perennial items include 1) the need for more faculty compared to an exploding increase

of administrators 2) the low and declining faculty salaries 3) shared governance on policy making, due process and selection of administrators and 4) a fair and just resolution of the Ayers case. Through it all, we have tried to propose agenda that promised the welfare of the University, faculty and students, with the clear understanding of the need to protect and promote its mission as a historically Black university. We consciously tried to avoid conflicts with the administration for that reason, unless and until the administration seemed to be less than fully concerned about that history and mission.

This brings us to the point of advising Faculty Senate leaders that they must be ever on alert to show that they are trying to promote the historical mission and the very life of the University, not just things that benefit the faculty. We offer this caution because we have experienced many high level administrators try to make it appear that their ideas and prerogatives are synonymous with the University, when in many instances they were simply trying to do what ever it took to please a white board of trustees so that the presidency remained theirs.

The phenomenon of college Presidents being overly concerned about pleasing their boards is more critical in the survival and history of black colleges than white colleges. This case because black colleges have always had a difficult time trying to survive in a racist environment.

When we look back on our tenure as faculty senate president, we realize that the development of agenda was perhaps the easiest of the tasks, which we face. It has always been more challenging to secure and retain the visible support of a significant segment of the faculty.

We tried first of all to utilize the surveys mentioned above in order to draw up an agenda that was inclusive enough to include virtually all faculty desires. In addition, we try to sponsor meetings of the faculty of the various schools and of the university. In those meetings, we were trying to increase our visibility, to secure ideas regarding policies and issues, and to demonstrate our commitment to shared governance. As we heard these faculty desires, we drew up agenda that were broad enough, but also concrete enough to embody those divergent desires.

In addition to utilizing every body's ideas, we sought broad faculty support by frequently communicating with the faculty through the departmental faculty senators and through monthly faculty senate newsletters, distributed throughout the campus. The reports from the departmental senators and the distribution of the newsletter were our ways of letting the faculty know what things we were planning and undertaking on their behalf.

We also sought to cultivate faculty support by developing working faculty senate committees that we made up of senators and regular faculty. This meant that ten to twelve regular faculty was helping to develop position or policy papers on faculty salaries, on recruiting additional faculty, on selecting administrators, on recommending fiscal and budgetary statement, and all other things that come within the purview of the faculty senate.

Even as we describe the various things done to generate faculty support, we must be clear that we never achieve full visible faculty support. Many faculties expressed verbal support in private but left visible support to a small minority of faculty and

senators. Another group of faculty occasionally verbally and visibly distance itself from the faculty senate, especially if the senate was at odds with the administration.

One faculty senator expressed the reason for the lack of support from many faculty members. She said that it could be summed up in two words –selfishness and "chicken". Her point was that many would come out to support the senate if the senate was fighting for their particular issue. If it were not their individual issue, they would be on their merry way. This selfishness was aided and abated by the fact that many were simply afraid to rock the boat or oppose the administration for fear of the loss of their jobs or any anticipated raise, promotion or tenure.

It may be instructive to faculty senate leaders to not become disheartened if the visible following is small. It may also be instructive to realize that they will need to have a great deal of courage and self-confidence. Even as we say this, we would still emphasize the need to have at least the appearance of faculty support. This we did, on occasion, by initiating projects or taking actions that did not necessarily need much visible faculty support. For an example, we occasionally issue position papers and held news conferences in the faculty senate office with just the officers present and in the name of the officers as opposed to the faculty senate or the faculty.

The chief work of the faculty senate and its officers was communicating and negotiating with the administration. In this area, following the exit of Dr. Herman Smith as President of the University, we resumed our periodic meetings with the Vice President of Academic Affairs and the President. We took it to another level, however, institutionalizing them as monthly meetings. The schedules of these meetings were scheduled established in August and affect two years that were established in May in

order to have meetings and make plans across the summer. It was in these meetings that faculty Senate leaders sought to obtain information from the administration, express their views, and influence policy. These meetings were held throughout the 1991-2003 period, except for the last six months of the James Lyons administration, after communication broke down completely.

Another thing that helps in communicating and negotiating with the administration was the fact that Dr. James Lyons had agreed early on to provide the Faculty Senate pre — with a — of his board report, the things which he was presenting to the college board. This gave up the opportunity to know what was being anticipated as bard action. Our hope was to get it early enough to influence what was to be proposed and/or how it was to be implemented. In addition to that, we began attending meetings of the Board of Trustee to witness its deliberations on what was proposed. Our presence there was also designed to put pressure on them one way or another. True to form, our presence in the meetings caused them to begin changing the meetings times and places.

Another area where the negotiating of the Faculty Senate made a significant difference can be witnessed in the Jackson State University Faculty Personnel Policies and Procedures Manual July 1, 2002. On page 70 of the manual is a state of shared governance. This student is taken from the largest "shared governance" document developed by the Faculty Senate in 1997. It was revised several times but finally accepted by the President, Provost and Deans Council in Spring 2002. It then took several months before it was finally put into the *Faculty Personnel Policies and Procedures Manual*.

In the same manual are four committees that represent the due process rights of faculty. Faculty Personnel Committee Promotion as Tenure Appeals Committee, Faculty

Grievance Committee as sexual harassment. This represents a victory for the faculty and the Faculty Senate because it is the first time that the essential committees have been constituted by elected faculty members. What is more is the elections of the members are to be under the auspices of the Faculty Senate.

Prior to this development, tenured persons who were not recommended for continuing employment had no recourse on the campus. They now can appeal the decision to a committee of their peers. The same is true regarding any serious grievance that they may have. In the past a faculty member was not recommended for promotion or tenure when they made application. Under the new rule any negative decision can be appealed to the Promotion and Tenure Appeals Committee. The same is true when charges of sexual harassment are filed by or against faculty members. Although these are basic rights to which virtually all Americans should be entitled, it took years to serious negotiations by Faculty Senate Leaders to get then recognized and committed to writing in a handbook.

The final accomplishment to which we will point is the most controversial one. It was effort to have Dr. James Lyons removed as President. After some serious disagreements and a cessation of meetings, the Faculty Senate leaders engaged in a two-year campaign to have him removed.

Early in 1997, the Senate leaders launched an effort to get a faculty vote of no confidence in President Lyons. The result was a vote that was 74 percent no confidence. But because the vote did not include the entire faculty at because the White leadership of the state supported him, the vote was discounted. The College Board took no action and the media did not report it as real news. Two months later, in its annual year-end meeting,

the Faculty Senate voted unanimously that it had no confidence in his leadership. Both votes were sent to the College Board asking that he be removed. There was absolutely no response from the Board. In this state of hostility, things dragged on for nearly two years. In the annual administrators evaluation for the two-year time period, Dr. Lyons again received votes of no confidence. The Board continued to do or say nothing about the situation. But because the Faculty Senate was unrelenting in its pursuit, the Board apparently helped him secure a presidency and wished him well.

Throughout this ordeal, many faculty, staff, and administrators display hostile attitudes toward the senate president and others whom they felt were "out to get Dr. Lyons". It was during this time that it became difficulty to get a quorum in order to conduct senate business. It even became difficult to have the Faculty Senate Newsletter delivered. On the other side of the ledger, no amount of negotiation was able to get the Faculty Senate seats on the Dean's Council or the President's Cabinet. We were told that the Deans voted against the inclusion. On the other hand, when Dr. Joseph Stevenson became Academic Vice President, he extended an invitation to the Faculty Senate President to attend the meetings of the Dean's Council.

The presidents have simply not budgeted, insisting that the Vice Presidents work directly for the President unlike the Faculty Senate President. It made little difference that we shared that the Faculty Senate was represented on those bodies on some other public university campuses. A most frustrated and disappointing thing in all of the communicating and negotiating with the administration is the fact that we are often operating with very little information. Sometimes there are hidden plans that only come to light after it is too later to oppose them. The lesson here is that faculty Senate leaders

must realize that they will never have all the data they need and it is at a tremendous disadvantage when trying to adequately represent the faculty. Let us turn now to look at resources internal and external to the university. Fact in one way or another represents a breakthrough or accomplishment occurring between 1991 and 2003. The 1992-1993 school year was the first time that the senate had clerical help. We were able to hire a receptionist and have them paid by the administrator.

The 2000-2001 school year was the first time that the Faculty Senate was able to have its own budget. Prior to that, it was allocated money from the Office of Academic Affairs, at the will and pleasure of the Vice President. In order to advance its agenda, the Senate periodically aligned itself with the Student Government Association, the staff senate, labor union, alumni groups and civil rights groups depending upon the nature of the groups. Each was able to lend strength to the Senate and secure the same from the senate. The University Faculty Senates Association served as a forum for the exchange of ideas for the faculty senates on the state's highest education system. They assisted one another on mutual issues. They used whatever gains one had made to pressure the administrations on other campuses to grant the same types of concessions. The University Faculty Voice and other friendly media were used by the Faculty Senate to get it message and program across. This became important and beneficial because it put pressure on the administration to listen and negotiate in good faith. To do otherwise meant that the entire world would know what was happening. This lesson here is that Faculty Senate leaders can make wise use of the media to advance its cause. But they must also be supplicated enough to know which media and how to use them left things backfire. The task of Faculty Senate President is an awesome one. On a Black College Campus it is definitely

not one for the week or faint of heart. Nevertheless, it is a talk that must undertake because it is critical to the advancement and viability of historically black colleges.

CONCLUSION/GENERAL RECOMMENDATIONS

It is necessary to find a way to strengthen the Faculty Senate; to make the university administration see it as an important arm of the university community.

Some incentive should be given to faculty to make them desirous to serve as Faculty Senate members.

The Faculty Senate should be result –oriented to be worth its weight in gold.. It should be seen as ministering to the needs of the faculty and serving as an effective liaison between the faculty and the administration.

The Faculty Senate should be operated according the expectations and guidelines of SACS. There should be shared governance between the administration and the Faculty Senate.

There should be a way to make Presidents take more seriously Faculty Senate recommendations

The Senate should be provided with what it needs to carry out its functions unencumbered and as contained in the Senate constitution, namely, the University shall consider in its budget an appropriation of funds and appointment of facilities sufficient to allow the Faculty Senate to perform its functions. The administration should not show insensitivity to the needs of the Faculty Senate and faculty at large.

The Faculty Senate should establish and retain communication with other Faculty Senates elsewhere in order to exchange ideas and provide mutual support to one another.

Effort should be made to elect senate leaders who have the will, the intelligence and the courage to develop and implement agenda for the entire faculty and university.

The President of the Faculty Senate should develop communications and human relations skill to the highest or most optimal level.

Assure that the Faculty Senate and all of its senators; operate in a manner that reflects dedication, competence and professionalism.

A Model of a Systematic Cohort System for Undergraduate Students

Victor Alvarado
Marie Simonsson

The University of Texas-Pan American
Edinburg, Texas

A Model of a Systematic Cohort System for Undergraduate Students

The University of Texas Pan American (UTPA) has consistently experienced a serious attrition problem. Student drop out is especially high during and after the first year of college. The reasons for this problem seem to be the result of a variety of factors that have been recognized in the research literature (e.g., Martinez, 2003), such as poor academic preparation at the high school level, poor study skills, difficulty adjusting to a college environment, financial limitations, conflicting personal responsibilities, and a lack of emotional maturity to handle new responsibilities. All these factors are possibly reinforced with a lack of an appropriate university support system that perhaps does not address the needs of the students and does not provide an environment that is favorable to a better rate of success in the college world.

Although the university has implemented interventions the causal effect has not been investigated using an experimental research design (Student attrition, 2004). The University's Division of Student Affairs has multiplied its resources and made available a variety of valuable support to students, but still the results do not measure up to the amount of effort invested. Despite that, UTPA still has a large number of students drop out of college early in their programs (freshman and sophomore); a large number of students do not complete their academic programs (juniors and seniors); and a large number of students require eight years of college in order to complete their bachelor's degree.

BASIC PROBLEM

It seems imperative to redirect efforts and energy towards a different approach without discounting the partial benefits resulting from previous initiatives. Therefore, we are proposing a model for a systematic cohort system for undergraduate students at this institution that will be tested using an experimental research design. After observing a variety of successful college initiatives mainly directed to minority institutions, this project is intended to incorporate some previously successful features at the undergraduate level at UTPA as well as implementing new interventions.

DESCRIPTION OF A MODEL FOR A SYSTEMATIC COHORT SYSTEM

This model consists of four main components: a systematic cohort system, an academic support system, an unified curriculum, and a systematic evaluation system.

A Systematic Cohort System

The systematic cohort system for undergraduate students will be organized by declared majors at the time of orientation or registration. It will be implemented both at the freshman and junior levels. Cohort systems are widely used in graduate programs at this institution where the number of students is limited and the academic resources need to be maximized. An arrangement such as this requires that the students enroll and stay together for the duration of the program. The class schedule is designed to maximize time commitment and maintain a constant level of expectations and appropriate support that generates what might be considered an optimal level of stress with appropriate assistance to maintain an optimal level of performance. Usually, cohorts get the benefit of regular academic and personal advisement to cope with the new demands placed on their lives.

Without this additional service, students tend to feel overwhelmed and disoriented with the frequent result of mortality that decimates programs and puts an end to many dreams of professional careers and thus increasing the numbers of frustrated individuals who do not achieve their potential. One of the main benefits associated with a cohort system is the sense of belonging that emerges spontaneously from facing together the same challenges and obstacles. This sense of camaraderie creates the conditions for cooperative learning that is well known for its benefits in increasing academic performance and motivation. This sense of belonging appears to be more relevant than ever given the isolationism and lack of social development found in many students.

A Systematic Academic Support System

The systematic academic support system will utilize a mentor in each cohort in accordance with their unique set of circumstances and needs. This type of support requires the mentor to have the skills to identify early in the program and regularly throughout the academic semester any participant in need of assistance in their academic, personal or social environment. The mentor needs to be able to address these issues in a fashion that will empower the student to face and deal effectively with any problems.

The mentor needs to collaborate and coordinate with faculty members, with the different units of Student Affairs and the community the resources needed by each student. Some of the main resources will include the Learning Center and tutors available in different areas. The mentor needs to monitor — with the appropriate informed consent — the academic progress of each student as defined by information obtained from faculty members.

A Unified Curriculum

The unified curriculum will assure each cohort to remain together for the duration of the project. One of the most distinguishing features of the American educational system is its flexibility. It allows the student who is highly motivated and self-directed to take advantage of the best resources available on campus and thus obtain an exceptional preparation. At the same time, for the average student and those who are marginally motivated and without well-defined academic goals and aspirations it allows and promotes mediocrity by the lack of proper guidance. This flexibility also allows students to enroll in classes without a good understanding of the relative value and the relative level of difficulty associated with blocks of courses. In this project, courses will be scheduled and sequenced in accordance with the best recommended path as defined by the academic unit.

A Systematic Evaluation System

The systematic evaluation system is intended to serve as a monitoring system to make certain that the implementation and the academic success of each student in each cohort is maximized. It is important to make sure that every operational objective is achieved at the time that it is planned to happen and in the pre-described fashion. At the same time, it is more important to monitor the relative success of each objective in reference to all the dependent variables. This process allows modifications in the program as it becomes needed based on the sampling done at regular intervals. To assess the results of a project at the time of its completion does not allow for corrections during the implementation of the project.

METHODOLOGY

Participants

The undergraduate student population at the university is predominantly (approximately 85 percent) of Hispanic or Latino origin. The number of participants will be predetermined based on students who have declared majors and who will volunteer to participate in the project. A minimum of six cohorts of thirty (30) freshmen students and six cohorts of juniors could be beginning sample of participants. One cohort from a major in each college could be represented in the sample. An overview of the project procedures is presented as follows:

- Students will be invited to participate in the project at the time of Freshman Orientation.
- Students may possibly receive a reduction in tuition - or something equivalent - could be an incentive to participate in the project.
- Each cohort member will agree to enroll in a predetermined sequence of freshman and sophomore courses together during the fall, spring, and first summer session of the two following years.
- In the case of juniors, each participant will agree to enroll in a predetermined sequence of Junior and senior courses together during the fall, spring, and first summer session of the two following years.
- Whenever possible, all participants from the same cohort will enroll in the same course sections.
- The instructor in those sections will be made aware of the project and their cooperation and involvement will be requested and secured.
- Each cohort will have an assigned mentor/advisor from Student Affairs for the duration of the project.
- The mentor/academic advisor would be someone with a Master's degree in Counseling or equivalent.
- Each cohort will meet with the mentor/advisor on a regular basis to discuss progress and other academic issues.
- A systematic assessment of progress will be conducted by the mentor/advisor on a monthly basis, and at other times as it becomes useful or necessary in consultation with the instructors involved in the project.

- Academic and personal support will be provided by Student Affairs in the form of tutoring, counseling, financial aid and other resources available.

Personnel

The personnel for this project will consist of an Executive Director, a Project Director, an Assistant Director, Mentors/advisors, Faculty advisors, and Personnel from Student Affairs.

Evaluation

The variables under investigation will be retention level by cohort, years to complete program, academic success, as defined by GPA, and attitudes (degree of personal satisfaction, personal motivation, commitment, value of the cohort in terms of support, value of Student Affairs support system, degree of mutual support within each cohort). These variables will be studies based on groups such as students in same major, gender, marital status, age, ethnic affiliation, high school, and external constraints (employment, family responsibilities, place of residence, etc.

SUMMARY

This systematic cohort model was developed in an attempt to reduce some of the hardships students of color may experience when entering into higher education. This project is intended to incorporate some previously successful features at the undergraduate level at The University of Texas Pan American as well as implementing new interventions. To validate the level of success of this project an experimental research design will be utilized.

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AN ETHNOGRAPHY OF RESTAURANT SERVERS

JOHN M. ANTUN, PH.D.
UNIVERSITY OF TENNESSEE
KNOXVILLE, TENNESSEE
AND
SANDY STRICK, PH.D.
UNIVERSITY OF SOUTH CAROLINA
COLUMBIA, SOUTH CAROLINA

An Ethnography of Restaurant Servers

ETHNICITY IN THE HOSPITALITY INDUSTRY

The hospitality industry has historically been an employment opportunity for American immigrants since time immoral. Recently positive economic and demographic changes are creating challenges in a workforce that is becoming increasingly diverse. In recent years hospitality business organization have become proactive in attempting to create an environment in which diverse groups can flourish. The organization's success is constantly being determined by its' ability to tap the full potential of a diverse workforce. This trend has developed into diversity management programs, which in turn, have created supportive work environments for many ethnics in the hospitality industry (Greenberg, 1999).

Globalization continues to have a dramatic effect on the ethnic environment with the United States and the business organizations that conduct business there. The increased level of dimensions in multicultural and multiethnic factors tend to make those in the hospitality industry more sensitive to any number of employment and cross-cultural experiences that might result in overall employee satisfaction. Ethnicity is important factors in the cultural change of typical, what is considered "norms" within the hospitality industry. The result has made organizations look beyond the way things used to be done (Greenberg, 1999).

Ethnicity implies a shared bond of fundamental beliefs, agreement on appropriate rules of social interaction, common values, priorities and goals. Typically, those who share these types of bonds also share a common ancestry and history. Ethnicity is viewed

as a source of cultural programming, which can affect the way an individual may communicate, interact or carry out a special job function. Proactive management rakes these cultural differences into account when designing management systems in the hospitality industry. As this kind of interest in diversity grows, so has the importance of ethnic social structures as a source of business growth. Recent literature suggests that ethnic networks may lead to a more cooperative community within the business; however this may also prevent others from joining (Waldinger, 1995).

ETHNOGRAPHY

Ethnography is a type of qualitative research focusing on the sociology of meaning, through close field observation of socio-cultural phenomena (www2.chass.ncsu.edu). Ethnography was initially developed in the field of cultural anthropology. It was employed to describe the life patterns of peoples distant from their colonial homelands. Eventually, the practice of ethnography evolved from studies at the Chicago School of Sociology. The research done at the Chicago School focused on groups in urban setting such as hobo, men on the street corners, and alcoholics. It then moved into the areas of cultural comparison. This area focused on groups that were different from the predominately white, middle class male, anthropologists who undertook the work. In 1970, ethnographers began to focus on education. During this time, ethnographic work brought understanding to various ways of viewing cultural discontinuity, variation within racial and ethnic groups, school performance and cultural meanings, as well as resistance to socialized power structures (www.labweb.education.wise.edu//).

Today, the ethnographic method is simply broken down to the most common alternative name of participant observation. This method is demonstrated when an observer participates in the daily life of the people under the study, either openly in the role of researcher or covertly in some disguised role (www.comp.lancs.ac.uk/). The study of ethnography focuses on people and what they do, done up close and personal. It derives its power from an obsessive concern with context, and by a desire to discover the "native point" or points of view (www.ethnographic-research.com). Typically, ethnography involves the study of a small group of subjects in their own environment.

ETHNOGRAPHIC RESEARCH

Ethnographic research is a traditional method of sociology and cultural anthropology. It is a branch of research that deals with the scientific description of specific human cultures. It involves the study of people performing activities and interacting in complex social settings in order to obtain a qualitative understanding of these interactions. The goal of an ethnographic study is to identify routine practices, problems and possibilities for development within a given activity or setting. It also sets out to offer a picture of the world seen by the people who live within it, and to understand what particular activities mean to those who perform them.

The ethnographic method begins with selecting a culture, conducting a review of the relevant literature pertaining to the culture and identifying points of interest. The middle stages involve gathering subjects/informants and using them to gain additional information in the field as well as gathering data to form observational conclusions. The last stages are data analysis and theory development. Ethnographer's methodologies may

differ because of the diverse groups they're studying. However, common terms have been established in Ethnographic research. These include:

- Macro ethnography – a study broadly defined
- Micro ethnography – a study of narrowly defined groupings
- Emic perspective – the method that members perceive their world
- Etic perspective – the method that members of a given culture perceive their world
- Systems – any material, artifact of a culture.
- Cultural Patterning – the observation of patterns and relationships
- Tacit knowledge – deep cultural beliefs

Ethnography is a valuable and useful tool in gathering a comprehensive description of the market, or the environment studied. Ethnography also leads to possible solutions based on these descriptions. Its methods work exceptionally well within a broad research development; which could include surveys and discussion groups.

Ethnography assists in conveying a picture, sense or window into another world, and even a way of discussing cultural patterns that involves activities of research subjects. Ethnography anticipates change and presents reasonable strategies based on the wider environment. The best way to look at ethnography and its benefits is to see it as a "consumer understanding across global, cultural barriers," or a method of "translating culture".

Once the ethnological process is completed the researchers and research participants meet and review their stories. This fulfills the goals of ethnography in that in the end "it provides a clearer understanding of the group or culture behavior, and by doing so helps us better understand our own individual or group behaviors." There are various options for presenting observational research results. These include written narratives, fiction, performance texts and ethnographies.

All researchers have the option to " include or exclude" information from the final report, this in turn plays a significant role in how the results are interpreted by others.

METHODOLOGY

This study focused on ethnography of actions of the different cultures of servers in diverse restaurants located in Columbia, South Carolina- a small metropolitan area comprised of less than five hundred thousand people.

The Multicultural Education class members at the University of South Carolina collected the data during the month of May 2003. These students collected the data as part of their regular classroom assignments. The student-researchers were given an opportunity to choose which type of restaurant they were going to observe. A sign up list was used to ensure that no one type of restaurant was chosen over another. The list included a section for those who would observe Mexican, Chinese, or other types of restaurants.

Each student researcher was then given a prepared observational chart to complete while dining at the restaurant and making notational observations. On this chart the student-researcher was to observe and hand write notes while in the restaurant, they included: The name of the restaurant, date, type of operation, address, time of the day, meal ordered, server's gender, age, height, weight, hair color, costume, posture, eye contact, relationship to others in the party and finally a sample of what the server was doing at three minute intervals.

Each member was given a one-week deadline on which these observations were to be recorded and turned into the teacher. On the assigned date the students returned 88 observations.

The next step in understanding all of these observations was to develop a code for each response on the survey. The code would then enable the student researchers to study the data in a more detailed way. Each type of restaurant was given a particulate number, as were the responses to all others questions and observations. Then actual coding system developed is listed at the end of this paper. The code numbers were recorded on each chart submitted, by the student-researchers. During this time 6% of the responses were eliminated for inconsistencies. This left the final n = 83. Coding was now complete.

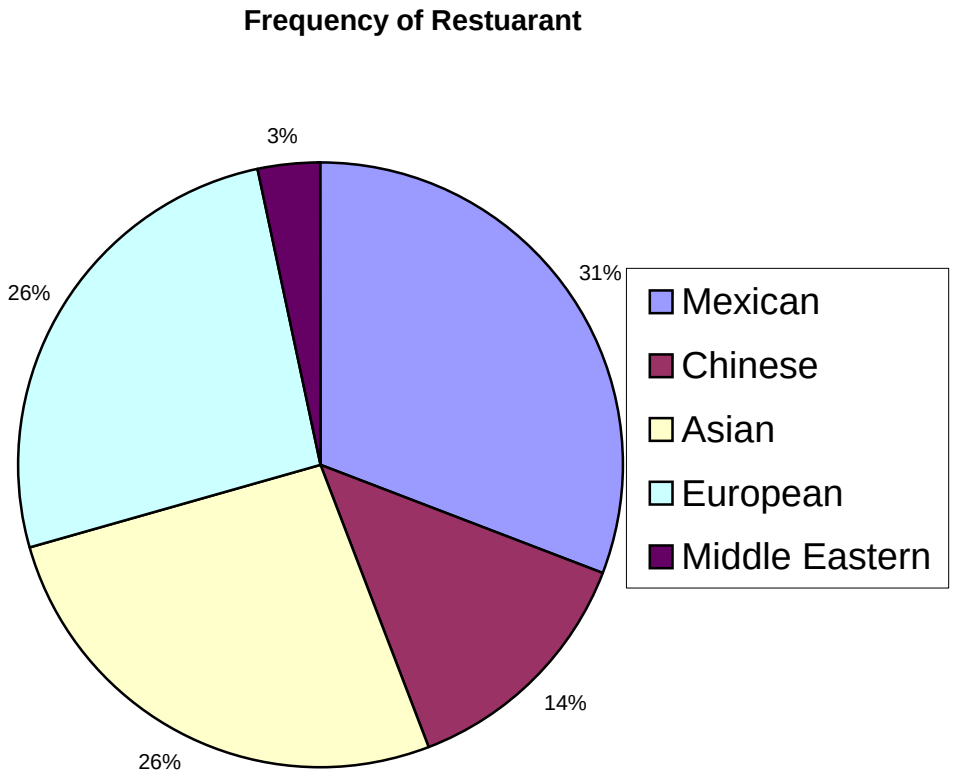
The coded results were then entered into a statistical research program, SPSS. The ensuing results created a series of descriptive statistics of the participants and relationships among the various cultures and environments observed.

RESULTS

All of the results were descriptive statistics. Inferential statistics could not be calculated with any accuracy because of the small number of responses and the non-specific nature of ethnographies. However, there is a wealth of data that can be identified as indicating certain differences among multi-ethnic restaurants and employees in Columbia, South Carolina.

RESTAURANT TYPE

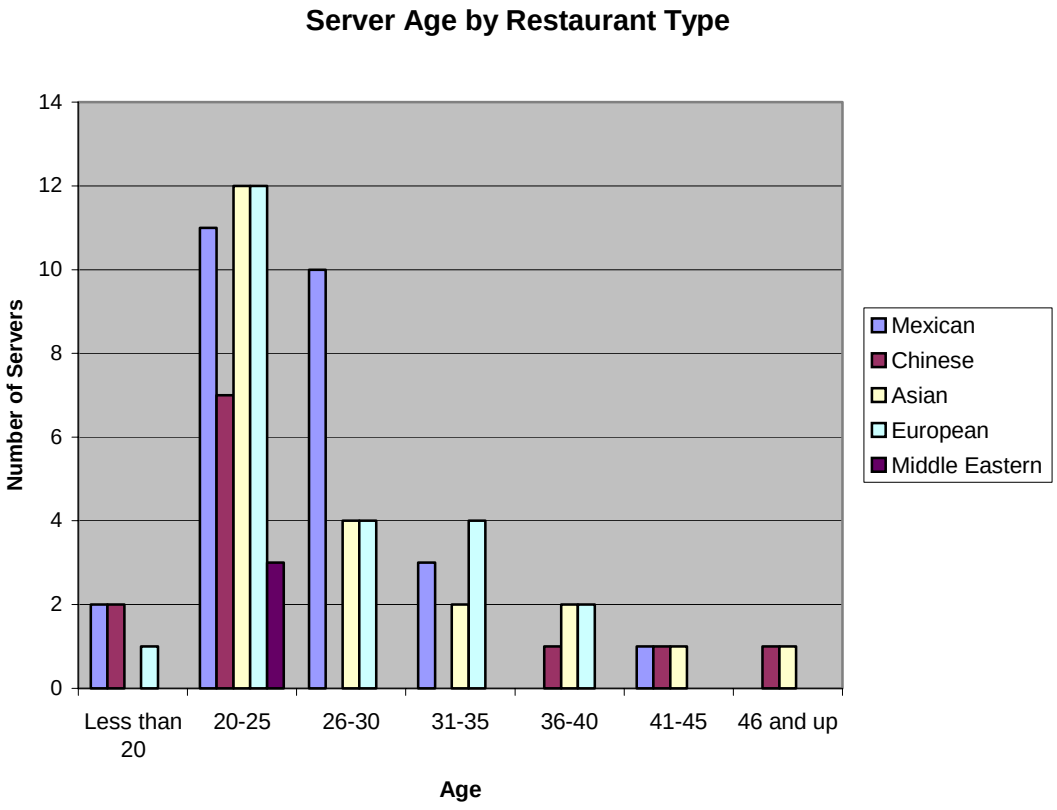
The mix of restaurants selected by the student researchers was a predictable combination that might be found in almost any small city in the United States. The definitions of what comprised a particular ethnicity was the obvious name and advertising of the restaurant being studies.



SERVER AGE

Also somewhat predictable was the average age of the serving staff of all restaurants. Clearly this would also correlate to all types of restaurants in the area. The

researchers also looked at the average age by restaurant type and found that as the servers aged the number of ethnicities reduced.



CUSTOMER GREETING

The student researchers were searching for patterns relating to ethnicity and such behaviors as the servers greeting when they first approached the table. They found that many servers had limited English skills and their opening comments supported that concept. When looked at by ethnicity it appears that the servers in Asian restaurants used the shortest greeting. Follow up on that indicated that these were the servers who had the most problems speaking English. It seems that the greeting was a memorized reaction to approaching the tableside and not a "real" conversational greeting.

EYE CONTACT

The chart that follows clearly shows that eye contact by the server varies by ethnicity. The Chinese servers have significantly less eye contact than any other, except for the Mid Eastern restaurants. This data supports the conclusion that the service experience for these ethnicities has far more to do with respect and body language than it does with speed or other of the more traditional service enumerators. That is, both Chinese and Middle Eastern servers averted their eyes when first meeting the customer as a sign of respect as it is constructed in their culture. The larger issue in this situation would be intermingling both Chinese and American servers in a Chinese restaurant. Situations like these tend to be the nexus for multicultural understanding in the hospitality industry.

One might then point out that Asian restaurant servers behaved more like European or Mexican restaurant servers. Aren't there similarities between Asian and Chinese Restaurants? What was identified, as Asian, were mostly Thai restaurants. This issue will be the subject of future research projects.

COMMENTS

Finally, each of the student-researchers was asked to include specific comments that had to do with the service experience. It was in the exercise that they found more differences than similarities among ethnicities. The data suggests Asian restaurant servers did a substantial amount of bowing and were soft spoken. Most Chinese and Asian restaurants used only Chinese and Asian servers. Many of the other restaurants employed American servers and most experiences were disturbed by language barrier while few

were a courteous as American servers. Almost across the board the ethnic restaurant servers were busier than the Americans and there was little if no interaction between the ethnic server and his American customers.

The student researchers also found that personal space was significantly less in Mexican restaurants as compared to all other ethnicities.

TIME STUDIES

The interval reporting by the student researchers yielded few if no differences among ethnicities. When the servers were observed and their actions recorded at 3-minute intervals across the space of thirty minutes, the various ethnicities seemed to be acting in concert. That is taking care of other tables, or not in the dining room at all.

IMPLICATIONS

The hospitality industry is the employment home of a broad array of ethnic business firms, as well as the traditional businesses run and staffed by first-generation immigrants to the United State. This makes the hospitality industry an "on-going experiment" in multiculturalism. The more the industry understands and appreciates the differences among various populations, the better prepared it will be to provide interventions and policies to maintain employee satisfaction for all ethnicities.

THE EDUCATIONAL BRANDING HYPOTHESIS:

BRANDING AFRICAN AMERICAN LEARNERS AT AN EARLY AGE

SHANNA L. BROUSSARD, PH.D.
JAMES A. JOHNSON, JR., PH.D.
KRISTA A. LEVI, M.A.

TEXAS SOUTHERN UNIVERSITY
HOUSTON, TEXAS

The Educational Branding Hypothesis: Branding African American Learners at an Early Age

A teacher had a very, very successful year… The class results on the yearly achievement test were outstanding, and the special projects the class produced were exceptional. The Principal was very impressed and highly commended the teacher. The teacher thanked the Principal but told him it wasn't very difficult; after all, they were an intellectually gifted class. The Principal knew that the class was not identified as gifted and that the learners had an average academic record. He asked the teacher why she believed they were gifted. She pulled out a piece of paper with the names of her learners; next to the names were numbers such as 139, 143, and so on. When the Principal looked at the paper he realized what she had been referring to. The paper did not give the learners' IQ scores, as the teacher had thought, they gave their locker numbers. The teacher had labeled the learners in that class as gifted. As a result she had very high standards and expectations for what they could and should accomplish, and they did achieve far beyond what others could have expected. I wonder how that class would have done if their locker numbers were in a range of 80 to 100. How would the teacher have labeled them and would her expectations and standards for the class have been lowered?

The Danger of Labeling Children
Bernard Percy, M.A.
Educator and Author

BACKGROUND AND CONTEXT

While the academic success of learners is of paramount importance to parents, teachers and school administrators, the alarming rate of learners with whom schools have failed to effect desired levels of achievement obtains. Perplexing gaps in school performance with learners of African versus non-African descent, learners from low-income families versus those who are economically privileged, and learners labeled "high Achieving" versus "academically challenged" are broad, deep, and persistent. Competing explanations for gaps in school performances with African American versus other

learners pervade the literature and include, among others, the inequitable distribution of resources, dismal school leadership, poorly prepared teachers, seemingly inaccessible student services, child rearing practices, and even the nature of learners.

A little noticed study entitled "Student Social Class and Teacher Expectations: The Self-Fulfilling Prophecy in 'Ghetto' Education" (Rist, 1970) suggests an alternative theory by which these gaps may be explained: attribution theory. By this theory, attributes that teachers conceive of and project onto socially defined categories of learners are predictive of natures of educational programs to which learners are exposed and extents to which differential measurable outcomes of schooling — gaps in achievement - may be manifested. Rist (1970) suggests a four stage interact ional process by which teacher expectations drive outcomes: (1) the teacher develops expectations regarding certain learners as possessing characteristics or attributes that she considers predictive of probable learner futures, (2) the teacher reinforces through her mechanisms of differential teacher behavior, previously assigned characteristics or attributes, (3) the learners respond to the attention of the teacher with more of the behavior that initially gained them the assignment of attributes by the teacher, and (4) the teacher takes the responsive behavior of the learners as validation of her original assignment of attributes.

The present research report is prefaced with an episode excerpted from Percy's *The Danger of Labeling Children*. In the episode Percy's teacher demonstrates the Rist formulation. Because of or in concert with the fact that her teacher misconstrued locker numbers as IQ scores she labeled her learners "intellectually gifted," [and] put forth "very high standards and expectations for what they could and should accomplish." Given those expectations, she behaved in such a manner that learner growth was enhanced and

encouraged. The learners responded with expected behavior. The teacher took the responsive behavior of the learners as validation of her original assignment perception; her learners were "intellectually gifted."

Of great meaning is the juxtaposition of the principal's belief on the one hand that "the class was not identified as gifted and that the learners had an average academic record" and the evaluative statement that the learners "did achieve far beyond what others could have expected; "class results on the yearly achievement test were outstanding, and the special projects the class produced were exceptional," on the other. Percy ends her episode by locating this "belief versus results" phenomenon in the form of the question: "I wonder how that class would have done if their locker numbers were in a range of 80 to 100." The authors find this question both benign and provocative. This is because, as previously shared, it is hypothesized that teachers develop expectations regarding certain learners as possessing characteristics or attributes considered predictive of probable learner futures. The marriage of perceived attributes and predicted probable futures are two pillars upon which rest the practice of branding learners at an early age.

THE NATURE AND SIGNIFICANCE OF LABELING AND BRANDING YOUNG LEARNERS

The two brands at issue in this report are: "high Achieving" and "academically challenged" learners. According to the teachers who responded to our survey, "high achieving" learners are perceived as self—starters, above average, excel in reading, writing, and mathematics, are independent, and take it upon themselves to complete assignments. They are perceived to be independent and disciplined, have good study habits, have strong interpersonal and intrapersonal skills, be learners by nature and have

leadership skills. Finally, they are perceived to learn easily, grasp concepts quickly, require little assistance, listen, have a desire to do well, and to be problem solvers.

Alternatively, "Academically challenged" learners, again according to the teachers who responded to our survey are perceived of as learners who have problems listening and following directions, have short attention spans, limited recall abilities, learners who are easily frustrated, lack understanding, have trouble concentrating, are unable to complete simple tasks, seek negative attention, don't have "discipline," are not prepared for reading mathematics and writing, have no "foundation," suffer from dysfunctional home environments, are not "optimistic" about their educations, and who are disruptive.

When one sees a company's brand on a product, one thinks about the message conveyed – the feelings conjured up in ones mind about that product. The brand name is evocative. The brand name is defining. In the same manner that brand names establish viewpoints about companies or products, the brand names borne by Learners, products of processes of formal schooling, cause learners to be likewise affected. Previously shared teacher-provided definitions leave no doubt that differences between learners branded "high Achieving" and "academically challenged" are bright, broad and clear. Teachers and other school officials know the differences between the two brands.

Not only are the differences between the two brands known. It appears that surrogates for the brands are salient in the lexicons of African American versus Euro American teachers and other school officials. For example, Gottlieb (1964) reporting results of a study of differences in the attitudes of 89 African American and Euro American teachers toward African American learners from low income families. The

thirty-six African American and fifty-three Euro American teachers were asked to select from a set of 33 adjectives "those which came closest to describing the children," all of whom were of African descent, "with which the teachers were working." The five items or surrogates for the brands most frequently selected by Euro American versus African American teachers, in the order of frequency, were "Talkative" (59 % Euro American versus 6 % African American teachers), "Lazy" (53 % Euro American versus 19 % African American teachers), "Fun Loving" (45 % Euro American versus 74 % African American teachers), "High Strung" (39 % Euro American versus 3 % African American teachers), and "Rebellious" (35 % Euro American versus 13 % African American teachers). The five most frequently selected by African American teachers, in the order of frequency, were "Fun Loving" (African American 74 % versus 45 % Euro American teachers), "Happy" (African American 65 % versus 31 % Euro American teachers), "Cooperative" (African American 61 % versus 35 % Euro American teachers), "Energetic" (African American 49 % versus 33 % Euro American teachers), and "Ambitious" (African American 36 % versus 20 % Euro American teachers).

Surrogates for brands least frequently selected by Euro American and African American teachers were "Cultured" (African American teachers 10 versus 2 % Euro American teachers), Idealistic " (African American teachers 10 5 versus 6 % Euro American teachers), "Intellectual" (African American teachers 3% versus 2 % Euro American teachers), "Methodical" (African American teachers 6 % versus 0 % Euro American teachers), "Poised" (African American teachers 6 % versus 6 % Euro American teachers), "Sophisticated" (African American teachers 3 % versus 0 % Euro

American teachers), and "Witty" (African American teachers 8 % versus 0 % Euro American teachers).

It appears to also be the case that learners are not branded as "high achieving" and "academically challenged" serendipitously, by chance or by accident. Hatch (2002) suggests that branding "actually occurs somewhere between the vision of top management for the brand and its future, the organizational culture that supports the brand promise, and the images held by key stakeholders that forge the reputation as well as inform the branding process." Later Hatch restates this formulation with "the brand results from the alignment between the strategic vision of top management, the organizational culture that emerge from the everyday life in the organization, and the images that stakeholder hold and share of the product."

Farmer (2002) approaches branding from a somewhat different but related perspective. Branding, he writes, "is nothing more than a series of associations in the consumer's mind that influence their propensity to prefer …a product over its competitors…These associations" Farmer goes on can include brand knowledge ("facts" …) brand image ("symbolic associations" …) and brand emotion (the overall "feeling" that the consumer has for the brand). Farmer stipulates that in order to "elevate" ones product to a brand one must develop the types of associations that one wants ones brand to have.

Thus, the brand bestowed on a given learner is bestowed by design and is a creature of the coexistence of the vision held for the learner by those who have the power and authority to make decisions about the education of the learner; the culture of the school or the rules and regulation that govern the behavior of school role incumbents

such as counselors, teachers and administrators; and how stakeholders think about and value the learner.

These three antecedents to the brand come together in the kindergarten observed by Rist (1970) who reports that based on four sources of information, the kindergarteners were placed in permanent groups, "those expected to learn and those expected not to permeate the teacher's orientation to the class," on the eighth day of kindergarten. A first source of information resulted from a pre-registration form completed by mothers of the children entering the kindergarten class. What turned out to be importance information provided was whether the entering learners "had had any pre-school experience." A second form of information came from the school social worker that supplied a list of all enrolling learners who "lived in homes that received public welfare funds." A third source of information resulted from an interview of the mother during which medical information, as well as specific "parental concerns" such as "thumb-sucking, bed-wetting, loss of bowel control, lying, stealing, fighting, and laziness" were elicited. Finally, the teacher's prior experience and the experience of other teachers with learners' siblings translated into information about the probable behavioral and academic performances of the entering kindergarten learners.

Assignment to these groups on the eighth day of kindergarten turned out to be tantamount to the beginning of a life sentence as by second grade, little or no change in the composition of the groups were evident. Rist observed that none of the information used as bases for the educational decisions made "related directly to the academic potential of the incoming kindergarten child."

THE PROBLEM

Relationships between and among ways in which learners are perceived, categorized, labeled and branded; differential educational programs to which branded learners are exposed; resulting differential outcomes of instruction, and the utilization of outcome data to reinforce initial perceptions and rationales for branding learners have previously been discussed. Additionally, we learn from *The Hindu,* the online edition of India's National Newspaper that these relationships are not confined to our national borders. From a column entitles "Grades and Explanations" we further learn that "According to some reports, the Central Board of Secondary Education is toying with the idea of assigning grades A, B, C, D, and E for the performance of the learners in the forthcoming examination …." The writer goes on with "this amounts to labeling and branding the child for life … This may lead to a disastrous consequence …"

Relatedly, the authors discovered through research a memorandum of understanding between the Karnataka Government, Karnataka is a State in Southern India, and a local Foundation, which ensures "education for every child in the State, universal education for all." The first principal of the memorandum: "all children, irrespective of gender, caste, community or religion, come to school with substantial pre-knowledge and have infinite capacity to learn. No steps or measures will be taken that will undermine their self-esteem and self-confidence by labeling them as failures or branding them as incapable of learning and giving up on them …"

Self esteem! Self-confidence! Labeling! and Branding. We learn from PublicChristian.com that George Bush, after reviewing a house in West Africa from which slaves were shackled and shipped to America, stated "Human beings were

delivered, sorted, weighed, branded with marks of commercial enterprises and loaded as cargo on a voyage without return." Dorothy Allison echoed this reality in her novel entitled *Bastard out of Carolina*. In a paper written by an unknown author, Allison's portrayal of the struggle with identity of a young poor white girl named "Bone" is discussed. The writer of the article observes, "Allison uses metaphors and degrading diction to illustrate how society imposes class stereotypes onto identity to dehumanize and diminish the value of an individual." Bone's mother is consumed by the fact that Bone's birth certificate lacked a stamp on it — thus designating Bone a bastard. According to the author of the article "Allison uses 'stamp on the birth certificate' as a physical parallel to the social 'stamp' or stigma that society prints to label and then sort individuals as objects into classes." Allison also uses a metaphor, again according to the anonymous writer, "to describe the 'stamp' with 'burned' to imply a branding process that dehumanizes the individual by creating a painful and permanent identifying mark and treating the individual like a cow or other such animal…Allison specifically [locates the story in] 'Greenville County' to provide a societal institution, part of the government, that forces class structure labels. Also by using 'County,' Allison emphasizes the individual versus the institution that attempts to 'name' her and diminish her value as an individual."

Clearly, then, the branding of learners at an early age is perceived by some to be an institutional problem. What are less clear are the points in time at which learners of African descent first experience the burn of the brand, how and to what extent learners of African descent are branded, how and to what extent African American versus Non-African American teachers brand learners of African descent, and the specific nature of

the brands. Previously we cited George Bush's use of the phrase "branded with marks of commercial enterprises." In the same PublicChristian.com document in which the George Bush quote appears, the following question is raised: "'Branded.' Is anything like that happening today?" That question was seminal to the area of inquiry pursued in this study.

PROCESS AND OUTCOMES

In the present study the authors seek to explain the inability of the school to reduce the achievement gap to zero by educating all learners with equity in such a way that the schools effect equal outcomes of schooling for African American and non-African American learners. The explanation at issue in this research report known as the *Educational Branding Hypothesis* anticipates the first stage of the Rist formulation (the teacher develops expectations regarding certain learners as possessing characteristics or attributes that she considers predictive of probable learner futures) by answering the following set of questions specific to the branding of learners as "high achieving" versus "academically challenged" learners and sorting learners into categories of learners perceived by classroom teachers and other school officials to possess differential characteristics or attributes.

In order to shed light on aspects of the Educational Branding Hypothesis the authors sought to answer the following questions:

I. Do teachers label or brand learners and if so at which educational level does this practice begin?
II. Do teachers label or brand African American vs. non-African American learners, differentially?
III. Do African American vs. non-African American teachers label or brand African American learners, differentially?

IV. Do African American and non African American teachers project identical attributes onto African American learners?

A survey instrument that included several questions germane to the focus of this research was self-administered by 22 African American and 17 non-African American teachers. Ethnicities of the teachers who responded to our survey are displayed in Table I. Each responding teacher was asked to identify six "high achieving" and six "academically challenged" learners, assign six adjectives or surrogates for the brands to each identified learner, share their own and the gender and ethnicity and the six identified students, etc. Reported information was inputted to a spreadsheet, using Microsoft Excel, and analyzed in a manner appropriate to our research question.

Table I: Ethnicities of Teachers Responding to our Survey
Ethnicities

African American		Hispanic		White		Other	
N	**%**	**N**	**%**	**N**	**%**	**N**	**%**
22	**56**	**4**	**10**	**12**	**31**	**1**	**3**

This process yielded a sample of 174 learners. Student ethnicity and brand of teacher-identified learners is displayed in Table II.

Table II: Ethnicities and Brands of Teacher Identified Learners
Ethnicities

	African American		Hispanic		White		Other	
	N	%	N	%	N	%	N	%
Brands								
"High Achieving"	73	65	29	26	10	9	1	<1
"Academically Challenged"	36	59	17	28	8	13	0	0

QUESTION I

Question I was: "Do teachers label or brand learners and if so at which educational level does this practice begin?" As previously reported, Rist (1970) found that learners were labeled, and placed in permanent groups or categories by the eighth day of Kindergarten. Thirty years later, provision of education at the Pre-Kindergarten level is prevalent. Our hunch, however, was that the branding of learners would not commence at a point in time earlier than Kindergarten. We found that that our hunch was not supported by the data. Branding of learners who responded to our survey did in fact commence in Pre-Kindergarten. In Table III the distribution of the learners who responded to our survey by grade levels is displayed. It may be seen from Table III that fifteen percent of the learners in both brands were so branded in Pre-Kindergarten or Kindergarten. Thus it is evident that the teachers who responded to our survey do brand learners and that this branding begins in Pre-kindergarten.

Table III: The Distribution of the Learns Who Responded to Our Survey by Grade Levels Brands

	Grade Levels															
	Pre-K		K		1		2		3		4		5		6	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Brands																
"High Achieving"	2	2	15	13	9	8	15	13	27	24	30	6	12	11	3	3
"Academically Challenged"	6	10	3	5	7	12	9	15	15	25	8	13	9	15	4	7

QUESTION II

Question II was "Do teachers label or brand African American vs. non-African American learners, differentially? Participating teacher assigned 294 and 457 labels to learners branded as "High Achieving" and "Academically Challenged learners,

respectively. Categories and mean frequencies of labels assigned are displayed in Table IV. High frequency labels or surrogates for

Table IV: The Numbers, Categories and mean Frequencies of Assigned Labels by Brands

Brands	Numbers of Labels	Numbers of Categories	Mean Frequencies of Labels
"High Achieving"	**294**	**188**	**1.56**
"Academically Challenged"	**457**	**204**	**2.24**

the brands assigned to African American v. Non-African American learners were designated twice as frequently than the mean; 3.12 ("High Achieving" and 3.22 "Academically Challenged" learners). Surrogates for the brands assigned by brand are displayed in Table V.

It may be seen from the top third of the Table V distribution that African American learners branded as "High Achieving" learners were labeled as "Smart," and "Friendly." Non-African American branded as 'High Achieving" learners were labeled as "Smart," "Bright," "Quite," "Respectful," "Creative," and "Helper." African American learners branded as "Academically Challenged" learners were labeled as "Leader," "Playful," and "Smart." Non-African American branded as 'Academically Challenged" learners were labeled as "Quiet," "Frustrated," "Slow," "Friendly," and "Leader."

Given these findings, the question must be answered in the affirmative. While learners of African Descent branded as "High Achieving" were labeled "Smart" and "Friendly," they were not perceived as "Bright," "Respectful," or Creative" as were their counter-part Non-African American learners. Further, labels in the top third of the distribution assigned to African American learners branded as 'High Achieving" (Smart" and "Friendly") do not seem meaningfully different from those assigned to African

American learners branded as "Academically Challenged" ("Leader," "Playful," and "Smart"). It may be seen by inspection that this was not the case with Non-African American learners. Finally, the fact that more than two-thirds of the attributes in the top third of the distribution were assigned to Non-African American learners did not escape the notice of the researchers.

Table V: Labels or Surrogates for the Brands Assigned to African American v. Non-African American Learners by Brand and Frequencies in Percentages

Labels Assigned by Ethnicity and Brands							
African American Learners				Non-African American Learners			
"High Achieving"		**"Academically Challenged"**		**"High Achieving"**		**"Academically Challenged"**	
				Smart	**11.4**		
Smart	**10.2**						
		Leader	**9.4**				
						Quiet	**8.7**
				Bright	**6.3**	**Frustrated**	**6.8**
				Quiet	**6.3**	**Slow**	**6.8**
Friendly	**5.0**	**Playful**	**5.4**	**Respectful**	**5.0**	**Friendly**	**5.8**
		Smart	**5.4**	**Creative**	**5.0**	**Leader**	**5.8**
				Helper	**5.0**		
Hard Working	**4.6**	**Bright**	**4.7**			**Shy**	**4.9**
Talkative	**4.6**	**Slow**	**4.7**				
		Happy	**4.0**				
		Motivator	**4.0**				
		Outgoing	**4.0**				
		Quiet	**4.0**				
		Talkative	**4.0**				
Active	**3.7**	**Hard Working**	**3.36**	**Conscientious**	**3.8**	**Creative**	**3.8**
Friendly	**3.7**	**Unfocused**	**3.36**	**Energetic**	**3.8**	**Energetic**	**3.8**
Outgoing	**3.7**			**Polite**	**3.8**		
				Shy	**3.8**		
				Talkative	**3.8**		
		Angry	**2.68**				
		Athletic	**2.68**				
		Attitude	**2.68**				
		Energetic	**2.68**				
		Sneaky	**2.68**				

QUESTION III

Question III was "Do African American vs. non-African American teachers label or brand African American learners, differentially?" It was seen from Table II that African American teachers who responded to our survey more often branded learners as "High Achieving" than they branded learners as "Academically Challenged." Hispanic teachers who responded to our survey seemed to brand learners equally as "High Achieving" and "Academically Challenged." Euro-American teachers who responded to our survey more often branded learners as "Academically Challenged" than "High Achieving."

From Table VI it is seen that labels most frequently used (the top third of the distribution) neither appreciatively differentiate between African American and Non-African American teachers nor between learners branded as "High Achieving" and "Academically Challenged." It is noted, however, that all labels in the bottom third of the distribution are associated by the African American and Non-African American teachers who responded to our survey with learners branded as "Academically Challenged." Given our analysis, we must conclude that the African American and non-African American teachers who responded to our survey do not label or brand African American learners, differentially.

QUESTION IV

Question was "Do African American and non African American teachers identify identical attributes of African American learners? In order to answer this question, the authors arrayed all attributes reported by the African American and Non-African

American teachers who responded to our survey. Percentages of times African American and Non-African American teachers assigned each label were computed and arrayed in Table VII.

From Table VII it is seen that the African American and non-African American teachers who responded to our survey are in agreement with respect to the on the labels that appear in the bottom half of the distribution. This finding supports, in part, our response to Question III: "Do African American vs. non-African American teachers label or brand African American learners, differentially?" However, some would argue that with respect to the labels most often

Table VI: Labels Assigned by African American v. Non-African American Teachers to Learns of African Descent Branded as "High Achieving" and "Academically Challenged"

African American Teachers				Non-African American Teachers			
"High Achieving"		**"Academically Challenged"**		**"High Achieving"**		**"Academically Challenged"**	
Smart	**12.2**						
		Leader	**10.7**				
Talkative	**6.8**	**Bright**	**6.7**				
Active	**5.4**			**Bright**	**5.7**		
Friendly	**5.4**			**Energetic**	**5.7**		
Happy	**4.1**	**Playful**	**4.9**			**Smart**	**4.9**
Sweet	**4.1**						
		Motivator	**3.9**	**Athletic**	**3.8**	**Happy**	**3.7**
		Outgoing	**3.9**	**Hard Worker**	**3.8**	**Leader**	**3.7**
		Quiet	**3.9**	**Kind**	**3.8**	**Shy**	**3.7**
		Slow	**3.9**	**Motivated**	**3.8**	**Slow**	**3.7**
		Smart	**3.9**	**Neat**	**3.8**		
		Talkative	**3.9**	**Outgoing**	**3.8**		
				Polite	**3.8**		
				Smart	**3.8**		
Awesome	**2.7**	**Active**	**2.9**			**Attitude**	**2.4**
Bossy	**2.7**	**Angry**	**2.9**			**Disrespectful**	**2.4**
Cooperative	**2.7**	**Alert**	**2.9**			**Distracted**	**2.4**
Girlish	**2.7**	**Athletic**	**2.9**			**Forgetful**	**2.4**
Outgoing	**2.7**	**Energetic**	**2.9**			**Frustrated**	**2.4**
Playful	**2.7**	**Hard Worker**	**2.9**			**Hard Worker**	**2.4**
Pretty	**2.7**	**Hyper**	**2.9**			**Helper**	**2.4**
Responsible	**2.7**	**Impatient**	**2.9**			**Immature**	**2.4**
Sensitive	**2.7**	**Sensitive**	**2.9**			**Inc Work**	**2.4**
Shy	**2.7**					**Insecure**	**2.4**
						Motivator	**2.4**
						Over Bearing	**2.4**
						Playful	**2.4**
						Punctual	**2.4**
		Attitude	**1.9**			**Quiet**	**2.4**
		Explorer	**1.9**			**Sneaky**	**2.4**
		Follower	**1.9**			**Struggling**	**2.4**
		Friendly	**1.9**			**Sweet**	**2.4**
		Happy	**1.9**			**Unfocused**	**2.4**
		Impulsive	**1.9**				
		Lazy	**1.9**				
		Loud	**1.9**				
		Optimistic	**1.9**				
		Outspoken	**1.9**				
		Seeking	**1.9**				
		Shy	**1.9**				
		Sneaky	**1.9**				
		Spoiled	**1.9**				

assigned, those in the top half of the distribution, meaningful differences in attributes assigned by African American versus non African American teachers are found. Some

positive labels such as “Leader,” “Motivator,” “Attentive,” and “Smart,” are more often assigned by African American teachers. However, they also more frequently assign “Slow,” “Sneaky,” and “Talkative.” Non-African American teachers more frequently assigned negative labels such as “Immature,” and “insecure.”

Table VII: Comparisons of Labels Assigned by African American v. Non-African American Teachers to Learners of African Descent in Percentages

Labels	African American Teachers	Non-African American Teachers	Percent Difference
Leader	**12.5**	**5.0**	**7.5**
Energetic	**7.5**	**2.5**	**5.0**
Motivator	**7.5**	**2.5**	**5.0**
Athletic	**5.0**	**2.5**	**2.5**
Attentive	**5.0**	**2.5**	**2.5**
Helper	**2.5**	**5.0**	**2.5**
Immature	**2.5**	**5.0**	**2.5**
Insecure	**2.5**	**5.0**	**2.5**
Over Achiever	**2.5**	**5.0**	**2.5**
Slow	**7.5**	**5.0**	**2.5**
Smart	**7.5**	**5.0**	**2.5**
Sneaky	**5.0**	**2.5**	**2.5**
Talkative	**7.5**	**5.0**	**2.5**
Angry	**2.5**	**2.5**	**0.0**
Happy	**5.0**	**5.0**	**0.0**
Hardworking	**5.0**	**5.0**	**0.0**
Overwhelming	**2.5**	**2.5**	**0.0**
Playful	**5.0**	**5.0**	**0.0**
Pleasant	**2.5**	**2.5**	**0.0**
Pre-occupied	**2.5**	**2.5**	**0.0**
Quiet	**7.5**	**2.5**	**0.0**
Respectful	**2.5**	**2.5**	**0.0**
Self Confident	**2.5**	**2.5**	**0.0**
Shy	**5.0**	**5.0**	**0.0**
Stubborn	**2.5**	**2.5**	**0.0**
Sweet	**2.5**	**2.5**	**0.0**
Unfocused	**2.5**	**2.5**	**0.0**
Unmotivated	**2.5**	**2.5**	**0.0**

Given these findings, we must answer our question, “Do African American and non African American teachers project identical attributes onto African American learners” from two perspectives. The African American and non-African American teachers who responded to our survey were in agreement with respect to the infrequently

assigned labels that appear in the bottom half of the distribution on Table VII. However, with respect to labels most often assigned, those in the top third of the distribution, meaningful differences in attributes assigned by African American versus non African American teachers were found.

CONCLUSION

In this report we have attempted to shed light on the practice of branding learners at an early age. Our finding that branding begins in Pre-Kindergarten, is particularly distasteful as once branded the educational programs to which learners are exposed and associated outcomes of schooling are defined and durable. With that reality in mind, we thought that we would close with the following quote from *Saving the African American Child*, A Report of the National Alliance of Black School Educators:

> Not all teachers fail to achieve excellence with African American students. This simple fact seems not to be understood by many teacher educators. Low income, poor nutrition, non-common language variation, etc. *are not the causes of low performance for students!* These things may determine what treatment students get from educators. The *treatment* that they get determines success or failure. (p. 27)

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ADDRESSING STUDENT DIVERSITY WITH BRAIN-BASED RESEARCH

RUTH S. BUSBY
DAPHNE W. HUBBARD

UNIVERSITY OF SOUTH ALABAMA
MOBILE, ALABAMA

Addressing Student Diversity with Brain-Based Research

ABSTRACT

The federal initiative, *No Child Left Behind Act*, mandates that educators no longer "teach to the middle," leaving many students in the classroom behind others. Unacceptable standardized test scores reflect the need for a change in the educational approach to teaching. In essence, the one-size-fits-all approach has failed to reach large numbers of the student population in America's schools (National Association of Educational Progress [NAEP], 2003). To teach effectively and follow this mandate requires that educators consider the differences and needs of a broad range of learners.

Responding to diverse needs of student learners is a complex endeavor. It is a difficult assignment, at best, in the traditional structure of schools in America. Meeting this awesome challenge is overwhelming for educators everywhere who already have an overflowing plate of responsibilities. Change is sometimes a scary and difficult phenomenon, but one that is required to meet this federal requirement and to properly prepare students for the 21st century. The traditional system of education, although not a complete failure, has definitely failed large groups of the population. If educators are sincere about their efforts of adapting to student diversity and setting higher standards of learning, then change is the steep price educators must pay to reach these worthy goals.

Recognizing how students learn is the best place to start when designing instruction to meet diverse needs. Due to recent brain-based research, educators are provided with much insight into how students learn. Brain-based research implications for educators work in harmony with the constructivist theory of learning proposed by noted psychologist Jerome Bruner. Bruner's constructivist theory maintains that learning is "an active process in which learners construct new ideas or concepts based upon their current/past knowledge. The learner selects and transforms information, constructs hypotheses, and makes decisions, relying on a cognitive structure to do so. Cognitive structure (i.e., schema, mental models) provides meaning and organization to experiences and allows the individual to "go beyond the information given".

The following brain-smart practices, according to Spencer Kagan, are intertwined in the constructivist learning theory: providing nourishment for the brain; integrating music, art, and movement in the curriculum; providing a safe, secure, and enriched learning environment; making learning meaningful through connections to prior experiences; honoring students' uniqueness and allowing them to make choices in their learning; boosting memory retention by understanding how people process information; implementing research-based strategies such as giving students adequate time to learn, providing immediate feedback, understanding the value of social learning, and using a mastery learning approach.

These strategies that constitute good teaching are not new. Effective educators have been implementing these strategies into their curriculum for years. Now, we have

research to support such practices. When implemented together, these strategies provide a means for attending to individual differences in an environment that is conducive to learning for all students.

Upon first glance, the road leading to attending to individual differences in the classroom seems unattainable and overwhelming. However, educators who trod down the avenue of current brain research find an unexpected glimmer of hope for obtaining these goals. The educational strategies offered here are effective and serve to ignite those passions within educators when they watch learning occur in students. Knowing solutions for problems and not implementing them, especially when it involves our nation's children is considered grossly negligent. Education is the tool by which many people obtain the American Dream. An educator's task is to be concerned with offering such hope to all children, not just a select few.

THE PROBLEM

As an election year approaches, stakeholders of various interests levels will be discussing the hotly debated and sometimes controversial topic of education. Educational policy will be a prominent factor of consideration for most voters. As such, politicians will seek to address the question, "What is the current state of affairs of education in America today?" At first glance, the data indicates satisfactory progress. Probing deeper under the surface reveals a much different picture, however.

Even with its problems, the American educational system is considered one of the best in the world (Johnson, 2000). In the publication, "*The Condition of Education, 1999*" The National Center for Education Statistics reports the following data that supports this claim:

- 95% of school-aged children attend school,
- the United States has the third highest graduation rate in the world,
- the American public educational system is the only one in the world that encourages all children to attend school until graduation,

- college enrollment by graduating seniors is the highest in the world.

Wayne Johnson of the California Teaching Association declares, "We do more with more students (every one, 52 million) with one of the lowest public education expenditures per student of any industrialized country in the world." Statistics supporting the positive effects of the American educational system are infinite and beyond the scope of this paper. Review of such statistics causes one to wonder why negative reports regarding the performance of America's public schools are so widespread and accepted. To effectively address this issue requires a more comprehensive review of both the positive and negative aspects of the functioning of the schools.

One important area of concern for educators and parents alike is unacceptable standardized test scores. In *The Nation's Report Card,* The National Association of Educational Progress [NAEP], reports among the fourth and eighth graders tested, reading scores remain flat, math scores show improvement, the gap between white and minority students remains wide, and private school students continue to outperform public school students. While this data indicates satisfactory progress, it shows a lack of response to the needs of ALL students. Furthermore, while reading scores remain fairly consistent, they are not keeping pace with increased demands of employers in the workforce (Romig, 1997). Simply put, education is not making the changes needed to prepare students for the 21st century workforce.

Another important area of concern is the mandates made by the *No Child Left Behind* federal initiative (2001). Basically, this initiative requires that educators can no longer "teach to the middle," leaving many students in the classroom behind others. The one-size-fits-all approach, where every student works at the same pace, takes the same tests, and reads from the same textbook, has failed to reach large numbers of the student

population in American's schools (NAEP, 2003). One major goal of the NCLB initiative is to close the achievement gap between disadvantaged students and their more affluent counterparts. To meet this challenge requires a change in the way American schools operate. Statistics cited above demonstrate that this system is failing too many students.

RESPONDING TO DIVERSE NEEDS

Closing the achievement gap between disadvantaged students and their more affluent counterparts requires that educators examine and respond to the diverse needs of students in American classrooms (Joyce & Showers, 1988). Although educators have always struggled with meeting the various needs of students, the current pool of students has drastically changed. According to Kagan & Rodriguez, American schools are more diverse than ever with the white majority only constituting about 53% of the population. However, educational research has provided a plethora of proven methods of meeting this challenge. Current brain research, multiple intelligences theory, and learning styles are just a few of the methods by which educators can differentiate instruction to meet diverse student needs (Sousa, 2000).

THE SOLUTION

Upon first glance, the road leading to attending to individual differences in the classroom seems unattainable and overwhelming. With increased accountability, testing, inclusion, and other mandates, educators already have an overflowing plate of stress and responsibility. However, educators who trod down the avenue of current brain research find an unexpected glimmer of hope for obtaining these goals. The more classroom

instruction matches the way students' brains learn, the more likely students will be able to learn (Caine, 1991). An added bonus is that students' motivation increases as well, leading to a more enjoyable learning experience for both the student and the educator (LeDoux, 1996). Furthermore, as students feel successful and enjoy learning, the likelihood of discipline issues is decreased.

Spencer Kagan (2001) outlines nine basic principles for learning that are based on brain research. Sousa (2000) also supports these principles.

1) *Nourish the Brain*

 Nutrition, lighting, oxygen, sleep, water, and are all-important factors in nourishing the brain. Without proper nutrition, the brain does not function at optimal levels. Foods that are especially protein-enriched include fish, eggs, leafy greens, chicken, and fruit. Students must come to school ready to learn and that includes eating a nutritious breakfast and healthy snacks. Too often, school vending machines offer snack choices that are in direct opposition to this principle. Parents also need to be educated on the importance of nutrition in student learning. Lighting has an impact on how well the brain functions. Sousa (2000) asserts that fluorescent lights (which are in most classrooms) produce eyestrain and anxiety. Natural light and incandescent lights are correlated with missing fewer school days and more positive emotional states. Better quality air and increased oxygen levels have been linked to improved mental functioning. Educators can meet this challenge by keeping room temperatures around 68-72 degrees. Keeping the body too cold or too hot can affect learning by causing changes in metabolism. Sleep is another important element for nourishing the brain. Deep sleep is required for converting short-term information into long-term memory. Again, parents need to be informed of the importance of making sure children are getting enough sleep. One of the best ways to nourish the brain is drinking plenty of water. The brain is 80% water. When students are mildly

dehydrated, restlessness and scattered attention can occur. One simple way to eliminate this problem is to allow students to bring water bottles to class.

2) *Boost Memory*

Educators are wise to revisit the role of attention in learning. Obtaining students' attention before beginning instruction can enhance memory. Educators can train students to attend by making statements such as, "This is the really important part…" Another way to boost memory is to use rhymes, music, and mnemonics, especially when learning facts. Because students have multiple memory pathways for different types of learning, educators need to try different approaches when one method is not successful. This is an effective way to meet diverse needs. However, most educators reteach difficult material by repeating the same methods (Jenson, 1998).

3) *Teach with the Brain in Mind*

Engaging various strategies is important because no single instructional strategy will develop all parts of the brain. However, educators rely too heavily upon the lecture method (Brandt, 1998). Variety is key in keeping students actively involved in learning and in meeting diverse needs. The brain responds biologically to intrinsic motivators such as pats on the back and verbal praise. When students feel good about what they are doing, the brain will produce natural opiates. Too often, educators use extrinsic motivators, such as good stars, tokens, and prizes more frequently. To continue creating an environment in which students feel successful, educators need to provide lots of feedback. This not only reduces stress and uncertainty, but also aids in critical thinking and reflection. Feedback should come in the form of self and peer assessment as well as teacher feedback. One of the best ways to teach with the brain in mind is to provide processing time (Sousa, 2000). Constant input is not as effective as receiving input interspersed by frequent breaks for processing. Neuroscientists have demonstrated that neural connections in the brain are increased when processing occurs (Sousa, 2000). Processing does not necessarily mean 'dead time.' Processing has to do with reflecting, discussing, and writing.

4) *Enrich Your Classroom*

There are many aspects in the classroom of which the educator has little control. However, enriching the classroom environment is something of which the educator has full control. Neuroscience shows that growth of dendrites in the brain increases when learning is fresh and new while also stimulating and challenging (Sousa, 2000). Enriching the classroom environment can include adding aromas, changing classroom layout and decorations, changing bulletin boards and seating arrangements, stimulating the senses, and adding color. A word of caution is in order here, however. Too much change or over stimulation can actually create stress in the learner. The key is balancing novelty with challenge.

5) *Make It Meaningful*

Educators create motivation by making learning meaningful to the learner (Cahill, 2000). What motivates one may not work with another. The key is getting to know students individually. Another way to make learning meaningful for students is to illustrate patterns in content and help students make connections to real life. Integrated instruction, the use of graphic organizers, and activities in which students construct their own knowledge are useful tools for making connections (D'Aracangelo, 1999) between subjects and for illustrating patterning. One important point for educators to remember is to focus on the process of learning, not necessarily the outcome. Neuroscientists have shown that the brain increases dendrites when it is involved in inventing, interpreting investigating, analyzing, applying, comparing, and predicting—regardless of the outcome. Students should be encouraged to think critically and not to look for right/wrong answers (Powell, 1995). The most important way that an educator can make learning meaningful for the learner is to engage the emotions in some way (Cahill, 2000). This has typically been overlooked in educational settings due to concentration on cognitive learning. Emotional learning has preferential processing over the rational processes in the brain! Educators would be wise to reconsider this aspect of the learner. Critical to the learning process, emotions

determine how to set priorities, what to focus on, and how to be passionate about the content (Sousa, 2000). Ways to engage emotions include stories, videos, pictures, activities, asking how students "feel" about topics, theater, and drama.

6) *Respect Uniqueness*

The standards movement currently gaining popularity in educational arenas is in direct opposition to brain research regarding developmental differences. Healthy brains develop at different rates and these differences should be acknowledged and valued (National Research Council, 1999). Students learn better when their success is linked to their efforts, not when their efforts are compared to others. Student input and choice should be invited in a democratic classroom (Teacher's Curriculum Institute, 1999). Educators can honor the uniqueness of students in the following ways: acknowledging and incorporating the theory of multiple intelligences, understanding learning styles and tailoring instruction accordingly, using a wide range of teaching strategies to meet all learners' needs, and providing multiple assessment options.

7) *Provide Safety*

As stated earlier, emotional processing takes precedence over cognitive processing. Therefore, students must feel safe in the learning environment before focusing on content-related material (LeDoux, 1996). Chronic stress is an enemy of learning because it kills brain cells that control memory, lowers immunities, and reduces brains ability to grow new dendrites. Educators must seek ways to reduce threat and stress in order to promote cognitive learning (Sousa, 2000). Some ways that educators can promote safety in the classroom are: avoid embarrassing, blaming, unrealistic deadlines, sarcasm, humiliation, unannounced quizzes, threats, unpredictable routines and discipline plans, avoid insufficient modeling of conflict resolution. A safe and supportive classroom might include the use of smiles, warm greetings, positive affirmations, genuine interest and concern in students' learning, displaying students' work proudly, and making learning fun. Furthermore, students should be taught explicitly how to handle stress and resolve conflict in peaceful ways.

8) *Tune up the Brain*

Humor, music, and physical activity are some effective ways to make learning fun and meaningful while also reducing stress. In fact, magnetic resonance imaging (MRI) reveals that music activates many different parts of the brain, including those needed for educational operations (National Institute of Mental Health, 1997). Different types of music are useful for different educational purposes. For example, music with 90-120 beats per minute is beneficial for energizing and could be played before class, during breaks, and in transition moments. Music with 60-70 beats per minute is useful for creative tasks such as brainstorming and creative writing. Music also has a positive effect on moods and emotions (Sousa, 2000).

9) *Move and Groove*

As stated above, the brain needs breaks to process incoming information. Effective brain breaks are maximized when incorporated with physical activity. Supporting the theory that the body and brain are not separate entities, brain-based research now shows that the cerebellum (part of the brain that controls some motor functions) also plays a role in memory, emotion, attention, decision-making, language, and spatial perception (Sousa, 2000). There is a direct correlation between movement and improved cognitive functioning. Furthermore, physical activity reduces stress by lowering cortisol levels and increasing the release of endorphins. Studies also show that aerobic exercise increases memory retention and those that exercise outperform those who do not in cognitive areas (National Research Council, 1999).

Brain-based learning is not a panacea for solving all of education's problems, but it is definitely a start in the right direction. Kenneth S. Kosik of Harvard Medical School contends, "If we are not going to leave any child behind, we must understand the remarkable diversity of students, and neuroscience offers a way to approach this problem."

THE CHALLENGE

Schools are charged with the challenging mission of teaching all students to meet high standards. To continue the current status of being one of the best educational systems in the world is going to require changes in the way American schools have traditionally worked. The U.S. Department of Labor's SCANS Report (1991) suggests that schools are not producing graduates ready for the world of work. The changes are slow in being implemented and already statistics are reflecting decreased performance. A Carnegie Report (1986) called *A Nation Prepared* contends that there is "a widely perceived decline in the quality of American education," and "the changing nature of the world economy makes it necessary to reverse the decline." Further supporting the sluggish execution of change is the *American 2000* (1991) initiative that states, "Still, eight years after the National Commission on Excellence in Education declared us a 'Nation at Risk,' we haven't turned things around in education."

As diversity continues to increase in American schools, the traditional method of teaching will continue to be ineffective because it will meet the needs of only a select few. Educators need to address the changes in the school population. Not only are American's schools more diverse than every before in the nation's history, but also students are required to know more content and become prepared for a world that many adults can hardly fathom. As a result of recent research, educators have more information than ever before about how we can achieve this mission. In order to be successful, we must make use of all that we have learned in the areas of brain research, multiple intelligences, and how students construct meaning. As brain research continues at exponential rates, support increases for making this paradigm shift in education a reality.

Knowing solutions for problems and not implementing them, especially when it involves our nation's children is considered grossly negligent. Education is the tool by which many people obtain the American Dream. An educator's task is to be concerned with offering such hope to all children, not just a select few.

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"AMEN":

THE AFRICAN AMERICAN STUDENT AND PRAYER IN THE PUBLIC SCHOOL

MARILYN CHIPMAN, PH.D.
TARLETON STATE UNIVERSITY - CENTRAL TEXAS
KILLEEN, TEXAS

"Amen": The African American Student and Prayer in the Public School

My purpose in presenting this paper is not to debate the issue of prayer in the public schools … not to discuss it from either legal or moral standpoints … not to outline any of its pros and cons. Rather, I merely propose to submit to you that the phenomenon does exist, and that in the year 2004 it shows no hint of fading away.

In many of our nation's towns and cities, the aftermath of "9-11" and the ominous threat of war clouds changed the school's strict adherence to previous policies on prayer. Even until yet, in communities that have strong ties to our armed forces, outdoor signboards that once announced upcoming PTA meetings or field trips openly proclaim, *"Pray for Our Troops"* and *"God Bless Our Military Personnel"*. During the height of the open conflict, for several weeks one Texas school displayed these words outside: *"God Answers Prayer Even If It's 8,000 Miles Away"*.

For the purposes of this monologue, it is necessary to indicate that the topic of "prayer" is not limited solely to the actual *petition* made to a Higher Being. Our focus must be broad enough to encompass *any outward display* of the student's "spirituality". We must assume that there would be no "prayer" unless the students had a firm belief in, and some type of relationship with, the One to Whom they pray.

With that perspective in mind, let us examine what is before us.

In a vast number of African American families, faith is a cornerstone of their homes. Even among people who were raised in a generation that spurned religion as an unnecessary part of their lifestyle, there seems to be a return to the faith of their parents

and grandparents. One manifestation of this resurgence of spiritual awareness is the ever-increasing numbers of African American megachurches. Even with sanctuaries that seat thousands, multiple Sunday morning services still must be held in order to accommodate the massive crowds. These megachurches of all denominations are found not just in urban centers such as Denver, Los Angeles, or Atlanta, but also in small towns like Killeen, Texas and Darrow, Louisiana, where the church membership defies explanation based upon the size of the general population. These vast congregations are in addition to the tens of thousands of African American families nationwide who attend small churches.

Another indication of the renewed openness towards spiritual matters is found in the number of widely-attended "prayer breakfasts" hosted by strong African American political leaders for their constituencies. Other events include standing-room only gospel concerts in City Hall. Citizens in attendance at these events plainly see their elected officials unashamedly engaged in worship.

In light of their own growing spirituality, many parents are choosing to socialize their school-age children with the help of the church. They instill faith and prayer in their youngsters who daily face a school environment unlike any in our history. The unparalleled presence of gangs, drugs, violence, and disrespect for authority has led many parents to call their children and teenagers together for a prayer of protection before they depart for school each morning. They not only train them to turn to prayer in hostile situations, but also to pray before taking exams in subjects in which they are experiencing difficulty. Once these prayers have been answered, they promptly encourage their offspring to tell others about it.

Another aspect to this phenomena is that many African American teachers discreetly meet in clusters of two or three to pray in their classrooms before the beginning of class each day. When deeply-religious students learn that one or more of their teachers share their faith, they have been known to go to them to discuss some problem with the assurance that these like-minded adults will "pray about it" with them.

Although it is totally unsanctioned and completely unofficial, African American students who are deeply involved in their churches are praying in the hallways, lunchrooms, and on the schoolyard. What factors within their acculturation process are reflected by their approach to and dependence upon prayer and similar spiritual avenues?

A survey done among K-12 public school educators in a region of Central Texas revealed a definite perception of the presence of spiritual activity on public school grounds. Among the items surveyed, 40% of the respondents indicated they had heard of children or youth engaged in brief prayer at school; 64% had heard students openly refer to their faith during class discussions or personal conversation within the classroom; 36% had heard of instances where students performed church-related music (such as hymns, Gospel, Gospel-rap, contemporary Christian rock, etc.) at school-sponsored events such as talent shows; and almost 60% had heard of students in the schools openly inviting other students to attend their churches. On a Likert Scale of 1-5, with "1" being *non-existent* and "5" being *quite prevalent,* 58% of the educators responding placed *the existence of prayer groups, anonymous or otherwise,* at "3" or above.

These statistics may or may not be replicable in different parts of the nation, but they do bear reflection. The students are not trying to make a statement, nor are they trying merely to be seen and heard. Rather, the expression of their spirituality is done

almost spontaneously. In precisely the same way that one individual who accidentally hits his thumb with a hammer would yell out an expletive, the students whom we are discussing would instantly, almost by *reflex*, cry to the heavens for help instead. It appears that their faith is an ingrained part of who they are and, in actuality, they would have more difficulty focusing on its repression during school hours, not its expression. Energy would have to be expended in order NOT to let their faith show, for the outward manifestation seems to show effortlessly.

It may be quite difficult for the youngest of African American students not to show their feelings. In the "Children's Church" which they attend on Sundays, the socialization emphasis is on teaching them to acknowledge God in every good thing. The Word is imparted to them firmly as they memorize scriptures (such as the 91st Psalm for protection). In particular instances during the deployment of military parents to Afghanistan and later to Iraq, school personnel found that even very young children were able to pull scripture verses from deep within themselves as part of a coping strategy in their parent's absence.

From the rich culture of their homes, African American children bring many things to school. They bring their pattern of linguistic expressions (which may be *Black English or Ebonics);* they bring their dress (*FUBU, Phat Farm, Rocawear*); they bring the artistry of their braided hair or extensions; they bring their totally unique symbolic social interchange. Is it any surprise, then, that many also bring their prayer and praise with them to school?

In some high schools, there are reports of students requesting and receiving permission to form a "Praise and Worship" dance group as an after-school activity along

the same line as performance step teams or square dancers. Their high interest level is equal to that of the other extra-curricular groups.

I was told that some years ago, research was conducted in which deeply-religious women were asked for their perspectives on the Son of God. From what I was told, it appears that the compilation of responses revealed two distinct trains of thought. One reflected the following type of image:

> *He is Christ, the Exalted One.*
>
> *Christ's throne in high above the heavens.*
>
> *The angels, seraphim, and cherubim worship Him.*
>
> *Christ reigns in majesty. He is the Ruler, Holy Potentate, King of Kings, and Lord of Lords.*
>
> *One day Christ will return to earth.*

The other train of thought seemed to present an altogether different image. While definitely acknowledging him as exalted king, there was a closer concept revealed in statements such as these:

> *He is Jesus, my closest friend. He took my place on Calvary's cross. He's the head of my life, and I would never want to live without him in my life.*
>
> *You mean Jesus? He supplies all of my needs. Last month I couldn't pay my rent, and He let a lady come by and bring me some money.*
>
> *Oh, yes, I know Jesus. One of the members of our church had a son who was going up for 5 years in prison. We prayed and Jesus let his sentence be reduced to probation.*
>
> *God's Son is Jesus, and He is a healer. The doctor said I needed to have surgery but when I went back, they ran more tests and the cancer was all gone.*
>
> *This morning I was driving on my way to work. A car almost hit me broadside, but Jesus let it stop just in time.*

In analyzing and aligning the demographic makeup comprising the two perspectives, it seems that the "*far-away, heavenly view*" predominantly was held by those respondents who were White. On the other hand, the very touchable, "*right here on earth and knows <u>my</u> situation view"* was set forth more by those women who were Black.

If African American students are socialized in a home environment where *their God is near*, and where He is concerned and involved in every aspect of their lives, then it is not inconsistent when they talk to or about their God in school. Often when Christian teenagers are talking, a teacher may overhear such comments as: *"He wouldn't be going through all these changes if he'd come to church and get saved". "You know I'm really praying over this test." "Aw, man, I'm asking the Lord to help me score some points in this next game." "Girl, I know God will show up on time and give me a miracle so I can get a scholarship."*

When this flow of conversation has been learned in the church and is heard daily in the home, understandably these same words will be spoken on the school bus, in front of the lockers, or even in the classroom itself.

For several years I have taught a course, *Educational Sociology,* in which my graduate-level students are required to take part in a cross-cultural experience of their own choosing. Whenever European-Americans have elected to visit an African American church setting, more often than not the reaction has been that they had no idea of the very personal aspect of traditional Black worship. They have reported this to be especially true if their own religious affiliation is characterized by a short service with high ceremony and an atmosphere wherein the worshipers are necessarily aloof from the pulpiteer. These European American teachers and administrators have indicated that seeing and hearing another form of worship gave them a small bit of insight into some of the interaction that they saw and heard in classrooms from their church-going African American students.

In conclusion, the carry-over of faith and religiosity from home and church into the public school setting is a social phenomenon that is noticeable in the 21st century. Its

outward expression is found in the words, songs, dances, and even the attitudes of thousands of Black children and youth nationwide. No, prayer is not legal in American public schoolrooms. Yet, when taking daily attendance, if teachers were to call out the word, *"PRAYER"*, it should not surprise them to hear the instant and bold reply, *"I'M PRESENT"*

This phenomenon is garnering the attention of researchers. Nationally, the resurgence of the awareness of one's spiritual nature is happening across ethnic and socio-economic lines. Articles addressing it can be found in hometown newspapers and academic journals alike. It is being researched in education, industry, health, and political disciplines.

In time, we will learn what the implications of such research will be. As always, questions will be raised and solutions will be offered. In the meantime, educators may find themselves hearing evidences of faith among pockets of their students from preschool to high school. Reactions will differ. Some teachers will bristle and demand that it cease. Others may silently chime in. Regardless of the reaction, in America's public schools from coast to coast multiplied numbers of African American students will be saying, *"**Amen**"*.

FINAL RESULTS OF THE "¡ESTAMOS LISTOS!" PROGRAM: A TRANSITIONAL BILINGUAL INTEGRATED MATHEMATICS SUMMER PROGRAM FOR HISPANIC LIMITED ENGLISH PROFICIENT STUDENTS

SANDY L. CMAJDALKA, PH.D.
UNIVERSITY OF HOUSTON-DOWNTOWN
HOUSTON, TEXAS
AND
ROXANE CUELLAR, PH.D.
TEXAS STATE UNIVERSITY
SAN MARCUS, TEXAS

Final Results of the "¡Estamos Listos!" Program: A Transitional Bilingual Integrated Mathematics Summer Program for Hispanic Limited English Proficient Students

INTRODUCTION

Over the past several years, Hispanic students have consistently been outperformed in mathematics achievement by their Anglo counterparts (Croom, 1997; De La Rosa & Maw, 1990; Grossman, 1995; Licon Khisty, 1995; Mullis, Dossey, Campbell, Gentile, O'Sullivan, & Lathem, 1994; Tate, 1997). The National Assessment of Educational Progress (NAEP) trend assessments for basic skills periodically test students at grades 4, 8, and 12. The most recent NAEP assessment scores showed that achievement scores for Hispanic students were lower than those of their Anglo peers at every grade level (U.S. Department of Education, 1998).

Furthermore, Hispanic students learning English as a second language are often faced with academic underachievement in mathematics at some point in their school careers due to limited English proficiency (Secada, W.G., 1992). This is true even for those students who participate in special language programs, such as ESL instruction (English as a Second Language) or bilingual education. Students' participation in such programs may begin early in their schooling or much later, and the amount of time spent in the particular program may vary greatly (from a few weeks to a few years). Many of these students, regardless of what program they participated in (if any at all), experience academic difficulties in mathematics due to lack of proficiency in English.

Many teachers are fooled by the English used by their second language learners and mistake a student's ability to carry on a meaningful conversation as sufficient command of the English language. However, according to Cummins (1984), there are two levels of language proficiency that need to be achieved by our students: BICS (Basic Interpersonal Communicative Skills) and CALP (Cognitive Academic Language Proficiency). BICS is sometimes referred to as "playground English" and refers to the student's ability to carry on a basic conversation, understand basic directions given in the classroom, and speak and comprehend simple information for basic social survival at school. CALP, on the other hand, refers to the student's ability to comprehend academic language in English such as concepts and higher order thinking skills, which include classifying, categorizing, persuading, and analyzing. This is the language that the students need in order to comprehend, participate, and achieve in academic classes, such as mathematics, which require the use of higher order thinking and processing skills.

When a Hispanic LEP student demonstrates high proficiency levels of BICS, many school personnel conclude that the student "speaks English" and mistakenly assume that the student has the necessary tools to achieve academic success in an English only classroom. However, in order to achieve the level of CALP needed for academic success in school, a student needs from five to seven years of appropriate instruction (Collier, 1987; 1989; Cuminins, 1984). This is in contrast to the usual one to three years of special programs that we offer our students before placing them into English Only classes and expecting them to have the cognitive skills and language proficiency required in order to be successful in such an academic setting. For this reason, many second language learners leave elementary school and move on to middle school and high school

without the necessary language proficiency and are soon faced with academic difficulty and/or failure. In order to significantly improve the academic performance of Hispanic LEP students in mathematics, more attention must be given to the development of their cognitive academic language proficiency.

PURPOSE OF THE PROGRAM

The purpose of the ¡Estamos Listos! program is based on the need for effective instructional methods to increase mathematics achievement for Hispanic limited English proficient students. The program targeted language minority students leaving the elementary school and making the transition to middle school. It was a six-weeks summer program designed to foster the acquisition of CALP, with special emphasis placed on the academic area of mathematics. The program was made possible through a federal grant funded by the Office of Bilingual Education and Minority Language Affairs (OBEMLA). Through this grant, three separate groups of Hispanic language minority students were given the opportunity to participate in the program. The program took place in a large school district in Houston, Texas and lasted for three years, with a separate group of students each year. During the program, students received special mathematics instruction using computers and manipulatives to increase the students' levels of CALP in order to help them better achieve academic success in middle school and high school. Methods of instruction used during this time were consistent with current research models of how to improve mathematics achievement along with increasing cognitive academic skills and language proficiency

The ¡Estamos Listos! program included instructional goals as well as social and cultural goals. The primary instructional goal was to improve mathematics achievement in English and Spanish. The secondary instructional goal was to improve English language proficiency. This included BICS as well as CALP. For this reason, the program emphasized improving the students' BICS and CALP through mathematics instruction. These two goals were the major themes around which the program revolved. In order to realize these goals, the program emphasized the following:

- high levels of interaction with other students, the teacher, and the teacher aide
- a risk-free environment in order to lower the affective filter of the students
- the importance of processes
- meaningful "real life" experiences and applications
- working together for a common goal, and
- enhancement of computer skills.

The ¡Estamos Listos! Program also emphasized four social and cultural goals:

- improve learner self-concept
- value Hispanic heritage and language
- development of intrinsic behavior, and
- parental involvement in education.

PARTICIPANTS

The participants were approximately 300 Hispanic Limited English Proficient students in a large school district in Houston, Texas who were leaving the fifth grade and entering into the sixth grade. Participation was on a voluntary basis, which made it difficult to keep a steady number of participants. During the three years of the program, attendance ranged between 76 and 112 students present each day.

INSTRUMENTS

Students were assessed in mathematics using pre and post tests (84 items each) for measurement of achievement in problem solving (13 items), graphs and charts (11 items), measurement and geometry (30 items), and fractions (30 items). Pre tests and post tests were parallel to each other in number of items, content, and difficulty. All parallel items for the tests were randomly assigned to either a form A or form B. Furthermore, students were randomly assigned either form A or B as the pre test and later took the other form as the post test. This helped control for any small differences there may have been between the two tests.

PROCEDURES

Students were administered a language proficiency test and classified into three levels of English language proficiency: I, II, or III, with III being the highest level of proficiency. There were eight classrooms each year (two level I, three level II, and three level III) with approximately 12 students in each class. Each classroom had a bilingual teacher as well as a bilingual aide. Instructional activities during the day included oral math reports, math manipulative centers, math game centers, math computer centers, sustained silent reading, and creative writing. On Fridays, parents were invited to spend the day at the school in their child's classroom or attend special adult ESL classes or computer classes. Also, the last hour and a half of each Friday was spent participating in various cultural learning sessions and special events (Fabulous Fridays).

RESULTS

Table 1
Gains in Achievement Scores by Year

	Year 1		Year 2		Year 3	
	N	Gain	N	Gain	N	Gain
Problem Solving	67	13%*	63	11%*	82	4%
Measurement & Geometry	67	19%**	63	20%**	82	9%*
Graphs & Charts	65	22%**	61	21%**	82	3%
Fractions	66	27%**	60	8%*	82	9%*
Total	65	22%**	60	14%*	82	8%*

*p<.01. **p<.001.

Results from analyzing the data show significant gains made in all areas by the students during the first two years of the program. In the third year, significant gains were made in the areas of measurement and geometry (9%) and fractions (9%). No significant gains were made in the areas of problem solving (4%) or graphs and charts (3%). However, the total gains made in the program were significant (8%) at the .001 level.

Other interesting results found during the analysis were the differences teacher effects had on student achievement. Gain scores made by each of the classrooms varied dramatically. Total gain scores ranged from -1% to +17%. However, closer examination of each specific area of mathematics tested (i.e., fractions) showed there to be even greater differences in gain scores by some individual teachers, such as a range from -5% to +45% within one classroom. It is also interesting to note that a teacher whose class made a 45% gain in one area (fractions) might have had +1% gain in graphs and charts, +8% gain in measurement and geometry, and -16% gain in problem solving.

Although no formal instrument was used to measure the social and cultural goals of the program (such as parental involvement and ethnic pride), parents, teachers and students reported in personal and group interviews that the program was extremely successful in meeting these goals.

DISCUSSION

It is very surprising that during the third year of the program, significant gains were only made in two of the four areas of mathematics. Although the program only lasted for a duration of six weeks and can not be expected to alleviate all academic needs of the students, it is interesting to compare the results of the third year of the program to the first two years. For the summers of 1993, 1994, and 1995, students entered the program with similar beginning math skills as indicated by the scores on all pre-tests. However, there was a decline in the mean score percent gains for each year of the program. Although the overall total score gains for each of the three years were statistically significant, 25%, 14%, and 8% respectively, there was a general decline in program effectiveness for improving student academic achievement in math.

One possible reason for the decline in program effectiveness is the recruitment of teachers. During the first two years of the program, a high number of teachers and teacher aides applied for positions. However, during the third year of the program, only nine bilingual teachers applied for the eight positions available. This made it very difficult to use rigorous standards for choosing effective teachers for the program who were enthusiastic about working during their summer vacation. Similarly, there were eight positions available for bilingual aides and only ten applicants. Also, the performance

results from each individual classroom suggest that teachers and teacher aides were not well prepared or comfortable to teach the four content areas within math. It might have been the fault of the administration for not providing enough intensive workshops for those who needed it in the various instructional areas.

Another possible reason for the decline in performance is the decline in number of computers available for the children to use. The ¡Estamos Listos! Program was originally designed to use computers extensively as a means for instruction. Numerous computers were purchased using federal grant money enabling each classroom to have its own computer lab. However, because the program was conducted during the summer only, the computers were "lent out" during the regular academic year to various schools and special programs. As each new summer began, there were less computers recovered for the program. During the course of the three years, numerous computers purchased specifically for the program just seemed to "disappear". For this and other reasons, the program was not extended to a fourth year.

Although the results show a general decline in program effectiveness, the most interesting results are that significant gains in overall mathematics achievement were made in each of the three years of the program. This is surprising due to the nature of the summer school program: students attended on a voluntary basis and for a duration of only six weeks.

RECOMMENDATIONS

If this program were to run for a fourth year, or if another similar program were to take place, there are several recommendations to be made. First, an increased effort for

the recruitment of applicants for the available positions for bilingual teachers and bilingual aides should be made. Also, at the beginning of the program, any materials or equipment bought specifically for that program should be immediately labeled and kept track of using an enforced check-out system. Extensive teacher preparation should also be made. This would require administrators and teachers to be committed to improving instructional effectiveness, as there are often not enough funds to pay either group for their time committed to improving knowledge and skills. However, the results of this study, specifically the gains in academic performance by the Hispanic limited English proficient students, suggest that such a commitment by educators would be well worth the effort.

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THE EFFECTS OF THREE PREWRITING STRATEGIES FOR CREATIVE WRITING WITH HISPANIC STUDENTS: ARE PREWRITING STRATEGIES WORTH THE TIME?

ROXANE CUELLAR, PH.D.
TEXAS STATE UNIVERSITY
SAN MARCUS, TEXAS
AND
SANDY L. CMAJDALKA, PH.D.
UNIVERSITY OF HOUSTON-DOWNTOWN
HOUSTON, TEXAS

The Effects of Three Prewriting Strategies for Creative Writing with Hispanic Students: Are Prewriting Strategies Worth the Time?

ABSTRACT

This paper addresses three prewriting strategies which were administered to At-Risk/Hispanic students of different language levels during a six-week summer enrichment program in a large school district in Houston, Texas. These strategies were implemented with the students prior to their completing a predetermined creative writing assignment. The students' writing samples were collected weekly and were graded in a holistic manner. The growth in the students' writing abilities with regards to language use, organization, and fluency was studied. Main findings of the study are addressed as well as recommendations for application and future study.

INTRODUCTION

¡Estamos Listos! was a six week summer program targeting Hispanic/At-risk students preparing to enter the sixth grade in a large school district in Houston, Texas. The program was sponsored by The Office of Bilingual Education and Minority Language Affairs (OBEMLA), Department of Education. ¡Estamos Listos!, which recently completed its third and final year, was based on a unique model of English transition at four concurrent levels: social routines, classroom academic routines, light cognitive demand content, and dense cognitive content. The model is grounded in the theory of second language acquisition where transitional bilingual programs must attend to two important language abilities: Basic Interpersonal Communication Skills (BICS) and Cognitive Academic Language Proficiency (CALP). Limited English proficient (LEP) children develop BICS in English first. CALP requires four to ten years to develop

and is best nurtured through the student's first language. It is CALP in the target language which the LEP student needs in order to achieve academic success in school (Collier 1987, 1989; Cummins 1984). Although this particular program emphasized mathematics as a means of developing BICS and CALP in the target language (English), other areas of importance such as reading and writing were addressed. It is the area of writing, prewriting strategies in particular, which was the focus of this study.

PURPOSE OF THE STUDY

According to the U. S. Bureau of the Census (2000), since 1980, the Hispanic population has increased in the United States by 141.7% with the White population only increasing by 12.3%. The tremendous increase in the Hispanic population makes it critical to address Hispanic students and their underachievement in a variety of academic areas. One of these areas is writing.

Writing is perceived as a lifelong skill that facilitates communication, critical thinking, and problem solving (Hughey, Wormuth, et al. 1983). Writing even contributes to the overall development of a person including his or her intelligence (Graves 1984). For this reason, writing is an important curricular component to address in the classroom. Educators often lead students through a process when writing. The beginning stage of this process is prewriting. Prewriting helps students to write by planning and organizing their thoughts about a subject or topic (Young et al. 1994, 13:167). This process of prewriting is especially important to address, because good writers *plan* what they write (Krashen 1984).

Although there are a variety of prewriting strategies available, educators need to know which prewriting strategies would be of the most benefit to students in facilitating the writing process and the development of language proficiency. For this reason the following question was addressed in this study:

> Will there be a difference in writing achievement in each individual treatment group of students of different language levels using one of three distinct prewriting strategies before engaging in a creative writing activity over a six-week period?

Initially, the researchers predicted that there would be a difference in writing achievement among individual groups of students using one of three distinct prewriting strategies. An area of concern was the relatively short duration of the program and the fact that it was a summer enrichment program focusing primarily on mathematics and not writing.

SUBJECTS AND DESIGN

The subjects were Limited English proficient (LEP) students leaving the fifth grade and entering the sixth grade. All students in the summer program participated in the study. However, final results only include the 81 students who completed the writing tasks in English and who were in attendance on a consistent basis. Students were assigned to classrooms based on language levels (Beginner, Intermediate, and Advanced English speakers). Although the program focused on developing students' CALP through mathematics, a specified amount of time was set aside daily for students to engage in creative writing on a predetermined topic. Eight classes of students were randomly selected to receive a particular type of prewriting strategy (or no strategy) for five minutes prior to writing. These strategies included: 1) oral brainstorming and discussion

of topic ideas (Oral), 2) oral brainstorming and listing of topic ideas on the board (List), 3) oral brainstorming and organized "traditional" webbing of topic ideas on the board (Web).

Writing samples from each classroom were collected on a weekly basis. A certified teacher who was not immediately involved in the summer program scored the samples. The samples were scored holistically on a scale of one to five for each of the following categories: 1) Development of Topic of Composition, 2) Internal Organization of Thoughts, 3) Conveying Meaning, 4) Sentence Constructions, and 5) Mechanics. Students received a total writing profile score that ranged from five to twenty-five.

PROCEDURE

Prior to the onset of the summer program, a two-day inservice was held for the teachers. It was at this time that teachers were provided with all pertinent information about the program by university and district personnel. The daily schedule included a thirty-minute period in which the students were to have the opportunity to write creatively. Teachers were randomly chosen as to which prewriting strategy they would incorporate in their classroom. They were then provided with a handout which explained and described the prewriting strategies along with which teacher would be incorporating which strategy. The handout also provided a list of specific daily writing topics which the teachers were to write in English and Spanish on the chalkboard. It was stressed that the prewriting portion of the writing activity was to take only five minutes. University personnel periodically visited the classrooms during the specified writing time in order to monitor that the procedures were strictly followed. After writing, the teachers allowed

students to share if they wished to do so. Teachers also evaluated students' work individually. At the end of the week, the researchers collected all of the writing samples and made copies. The originals were returned to the teachers and the students.

INSTRUMENTATION

Student papers were assessed only if the writing task had been completed in English. A certified teacher who was not immediately involved with the program scored the papers in a holistic manner using a matrix of five categories. A student could receive a score of one (poor) to a score of five (excellent). The highest total score a student could receive was a twenty-five and the lowest total score a student could receive was a five. This was their writing profile score that was used in the analysis of the data.

ANALYSIS AND RESULTS

Initially, the mean scores for each group were calculated for each of the six weeks to look for trends. The data for week one and week six for each language group was then further analyzed. The increase or decrease in the scores was calculated accordingly. The total percent change was also calculated to distinguish between upward and downward trends in each group during the entire program. Table 1 shows these results.

Table 1
Raw Scores by Language Level and Treatment

Language level and treatment	N	Week 1	Week 6	Gain	% Change
High					
Web	____	____	____	____	____
List	16	18.62	19.36	0.74	4
Oral	16	18.42	22.25	3.83	21
None	14	21.3	19.71	-1.59	-7
Medium					
Web	14	15.18	13.14	-2.04	-13
List	9	15.57	19.33	3.76	24
Oral	12	15.78	15.5	-0.28	-2
None	____	____	____	____	____

DISCUSSION

It is not surprising that all of the classes that used prewriting strategies with the exception of the Web Medium group appeared to show an overall upward trend in writing performance from the first week to the sixth week. However, it was not expected that a downward trend would be evident with the Web Medium group. There were possibly extenuating circumstances for this occurrence (ex. teacher, type of program, length of program, etc.). It is interesting to note that the groups that showed the most improvement included the Oral High group and the List Medium group. It seems more logical that a strategy which provided LEP learners with a visual to which they could refer throughout the duration of the writing assignment would be better. Perhaps in these particular situations, it is appropriate to look at the language levels of the students. It appears that the students were able to produce better writing samples over time with the Oral strategy if they had a better grasp of the second language and, therefore, had a higher CALP level.

LIMITATIONS

This study was conducted as a pilot study. Some problems were evident with the design as not all prewriting strategies were incorporated with all three-language groups. Using each strategy with each language group required a total of 12 classrooms, but the program only had a total of 8. Also, the classrooms for students classified as having a Low level of English proficiency generally wrote in Spanish, thus eliminating their writing samples from the study. The size and nature of the program was also a limitation. As ¡Estamos Listos! was a summer enrichment program, the students were not required to be in attendance on a daily basis. This created an issue of continuity with some students, because they did not have the opportunity to write on a daily basis. Also, the program's primary focus was mathematics as opposed to writing. Even though writing was addressed on a daily basis, actual writing instruction was not a major component of the program. It should also be noted that six weeks is most likely not enough time for LEP students to make significant writing gains with respect to language.

RECOMMENDATIONS

As this was a pilot study, it is recommended that it be replicated on a larger scale with a similar population of students during the course of a regular school year as opposed to a summer school program. This would eliminate many of the limitations in regards to compulsory attendance. This study should also be conducted in a school or schools with a large enough population of students to ensure that each strategy and language level is represented. Furthermore, assigning two or more classes to each strategy would help control for teacher bias as well. Are prewriting strategies worth the

time? It appears that they may be, but certainly more research should be conducted appropriately. If students in two of the classrooms were able to increase their creative writing scores by 21% (Oral High) and 24% (List Medium) in only six weeks, imagine the possibilities for increasing student writing achievement given extended time.

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"I Put on the Armor Everyday":

Influences of Student Socialization Based upon Culture and Ethnicity

R. Deborah Davis, Ph.D.
Oswego State University
Oswego, New York
and
April L. Harris, ABD
Syracuse University
Syracuse, New York

"I Put on the Armor Everyday": Influences of Student Socialization Based upon Culture and Ethnicity

INTRODUCTION

To date, much research has been conducted that indicate minority and low-income students are continuing to graduate from college at significantly lower rates than their peers, particularly those representative of the dominant culture (Perry, Steele, & Hilliard, 2003; Steele, 1995; Astin, 1994; Allen, et al., 1993). Each of the examinations cited highlight students' cultural assets as their principle tools for academic survival.

At the most distal level, culture and large communities have an enormous impact on the education of young children. Pianta and Walsh (1996) chose to define culture globally to include systems typically known as culture, subculture, states and communities. They contend culture and community regulate the behavior of individuals and smaller social groups through creating, using and monitoring roles within the large group (Pianta and Walsh, 1996; Boulding, 1985). Therefore, we establish through Pianta and Walsh, the definition of culture as contextualized in this study. Furthermore, in this analysis we use "armor" as the metaphor by which to extend the definition of culture to include the individual's personal cultural assets – those inherent values that contribute to the student success in educational settings. Ironically, the metaphor is really quite indicative of the times in which we live.

From daily news coverage of the Iraq War, to elevated terror threats, to decreased employment rates, to increases in budgets for school safety and security, in addition to life's daily obstacles each person must negotiate in order to effectively participate as a

member of this society. Yet, a proportion of students' in school experience is compounded by extraneous factors. Emerging theories on student socialization (Merton, 1957; Irvine, 1991; Wiedman, 1989) and the influences of culture and ethnicity on student academic achievement (Erickson, 1964; Cross, 1991; Irvine, 1991; Chickering & Reisser, 1993; Tatum, 1997) propose continued examinations on the intersection between school, community, and family in an effort to better understand student persistence and to decrease the rising rates of retention and attrition among underrepresented student populations. The primary purpose of this study is to introduce a multi-layered theoretical model to interpret the experiences of minority students that lead to their persistence through to college graduation. Three theoretical models will be presented which have operationalized the interdependence of child/family, school and community on students' educational experiences what Epstein (1996) termed principle *spheres of influence*.

THEORETICAL FRAME

Epstein's *Sphere of Influence*(1991); Pianta and Walsh's *Contextual Systems Model* (1996) and Steele's (2003) *Stereotype Threat,* infer that while each system (child/ family, school and community) appears to operate independent of the other (Pianta and Walsh, 1996) there is an overlapping of spheres (internal and external structures) that influences student success (Epstein, 1991; Pianta and Walsh, 1996; Steele, 2003). The two models and each of the theories selected for this analysis have demonstrated that the emerging theories on socialization and the influence of culture and ethnicity on student academic achievement are closely related. Research conducted by Epstein (1996) highlights the connection between school programs, parent involvement, teachers'

attitudes and practices, all in an effort to increase active parental involvement in their child(ren)'s learning (Epstein and Dunbar, 1991). Further studies on adolescents and student academic success stressed greater diversity among peers and school personnel. Epstein and Peterson (1991) found that "concurrent and complex" issues arose related to student navigation of multiple environments, many which illustrate the simultaneity of factors interrelated with student physical, social, emotional and intellectual development.

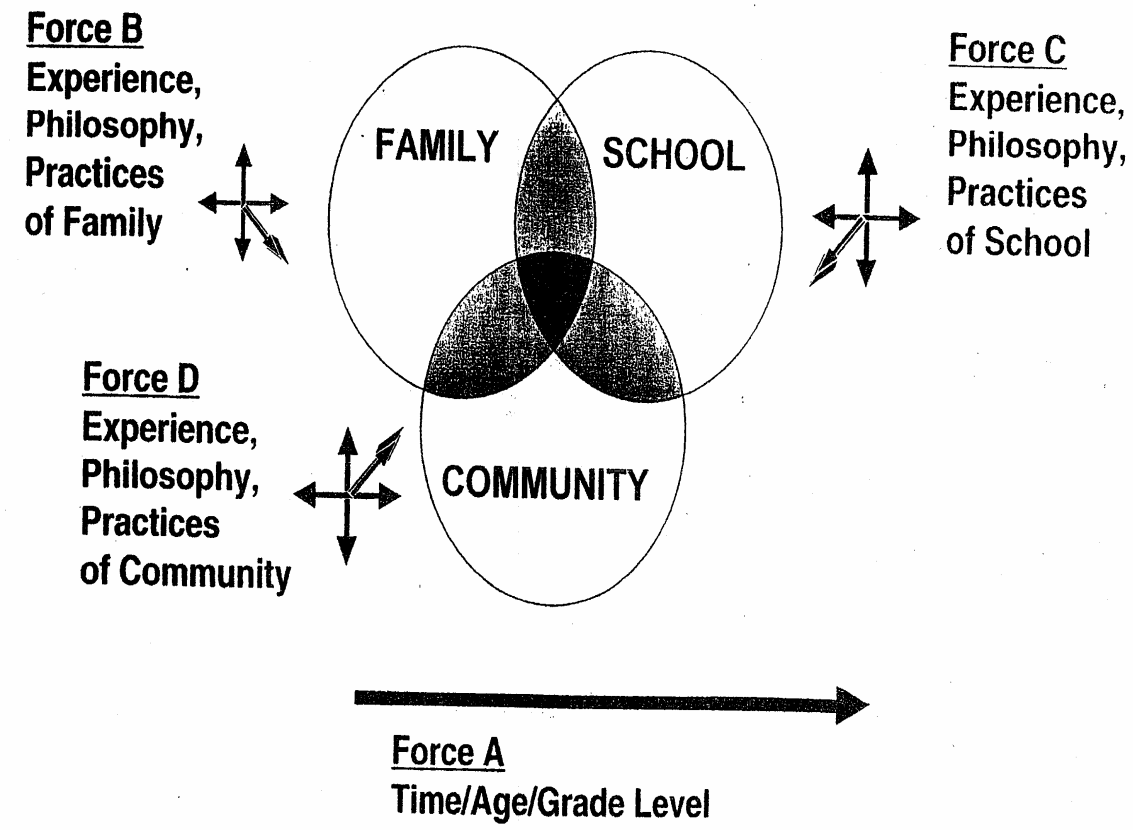
Overlapping Spheres of Influence

In 1997, Epstein, et al., authored "School, Family and Community Partnerships". Within the study's theoretical model, *Overlapping Spheres of Influence*, the complete synthesis illustrates a comprehensive analysis which identifies factors related to internal and external structures that influence students' learning. In the model, *family* and *school* are identified as key system components to educational interactions, respectively, intra – institutionally (non-overlapping areas) and inter-institutionally (overlapping areas). Epstein, et al., articulates clearly that these interactions occur on all educational and institutional levels (e.g., a*ll* families, children, educators, and the *entire* community); and also at the individual level (e.g., one parent, child, teacher, community partner).

Theoretical Model

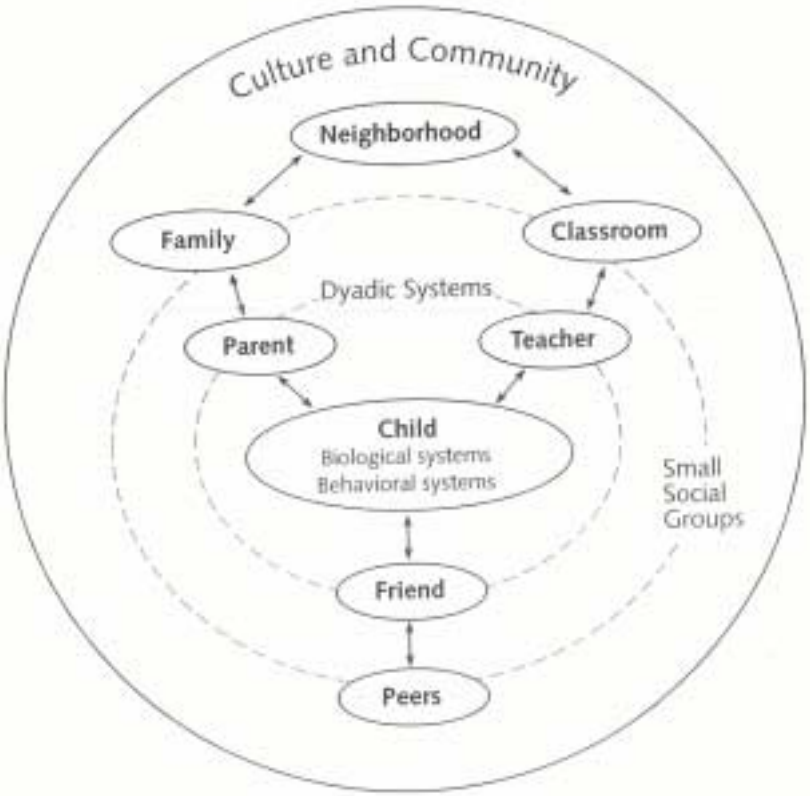
OVERLAPPING SPHERES OF INFLUENCE OF FAMILY, SCHOOL, AND COMMUNITY ON CHILDREN'S LEARNING

External Structure



School, Family, and Community Partnerships by J. L. Epstein et al., © 1997 Corwin Press, Inc.
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Figure 5.1
Types and Levels of Systems



From Epstein et al.'s Model (1996), we learn there are four forces that influence family, school and community in relation to student learning. In brief, what Epstein and company terms the four key influences or forces that contribute to family, school and community interactions: Force A considers time, age and grade level on a progressive continuum; Forces B, C and D takes into consideration experiences, philosophies and practices of family, institution and environment, respectively. The authors further their argument by noting the significance of the overlapping areas of the model on intra-institutional and inter-institutional levels.

Problems with Epstein include the generalization that all families and the entire community would be involved in the process to raise student achievement. As the research shows, there are a number of families and segments within a child's community that have extremely limited interaction with institutions (for a variety of reasons). Nonetheless, interactions that do occur are reported as strained and/ or occur when the institution initiates contact with the family, usually when a situation is deemed mandatory. [See Burstyn et al. (2002), alternative school systems]

When considering the notion of interpersonal interactions among individual participants of the educational structure (e.g., parent, child, teacher, community partner), the influence and degree of effective communication that occurs would have to include a degree of understanding about the frame of reference from which the parties are contextualizing their position during the interaction. Simply stated, one must have a frame of reference from which to understand the students' life experiences as related to events that influence how one interacts with others. Potential life situations such as custodial issues, single parenthood, biased teacher behavior or disruptive students

influence the interpersonal interactions within the educational structure (internally and externally). However, we have yet to understand how inter-institutional interactions (non-overlapping areas) effect intra-institutional interactions (overlapping areas).

Contextual Systems Model

Using child/ family and school as the principal influential systems, In their publication *High Risk Children in School: Constructing Sustaining Relationship*", Pianta and Walsh (1996) provide a new lens through which to view (1) children and families who must daily struggle with a disproportionate share of "life hazards", (2) their relationship to school, and (3) the demands schools face in providing instruction to them. The model draws heavily from the *Developmental Systems Theory* (e.g., Ford and Lerner, 1992; Sameroff, 1983, 1989) and sees development as framed by culture and history (p. 63). Essentially, the Contextual Systems Model (CSM) provides a road map with which to locate and name the factors related to how children do in school and shows the roads between these factors (See Figure 2). The model demonstrates the schematics of the relationship among child and family and school. The road map provided takes the influence of this developing relationship into view when explaining the process/ systems, and ultimately shaping the desired outcome. The significance of this model is that it accommodates a wide variety of child-rearing and pre-school experiences, as well as extending into the wide range of contexts and factors that affect schooling in present-day American schools.

The complexity of child/ student development has been the topic of much research; according to Pianta and Walsh (1996), one of the failures of the current and past discourse on risk and schooling has been the narrow focus taken certainly culture by

itself, for example cannot account for the variations in performance within a given school or between schools (p. 63). To account for this external criticism, the *Contextual Systems Model* applies the *General Systems Theory* (GST) (Ford and Lerner, 1992; Sameroff, 1989; von Bertalanffy, 1968), which focuses on the principles that can be applied to understanding developmental processes, with an emphasis on history that can be applied in the early years of schooling or, in most cases, as early in the educational process as possible (p. 76).

Brofenbrenner (1979) discussed the influences of children's learning and development from multiple systems. Pianta and Walsh (1996) addresses the discussion from the perspective that systems range from distal to proximal; that the systems include culture, small social groups, dyads, the child behavioral systems and genetic/ biological systems (p.77). The authors of CSM posit, each of the systems in turn sets the context for development and carries with it an influential mechanism that effects the behavior of the other systems, thereby influencing the outcomes of the child/ student (ibid). Brofenbrenner's (1979) explanation differentiated contexts to detail the systems nested within each other. He posits, as the systems move to broader levels, each increasingly influences development, indirectly.

The environment restructuring that occurs, Sameroff called macroregulations (Sameroff, 1989). The set of cultural codes that Sameroff posits are embedded within a culture's (or subculture's) developmental agenda are large scaled and long-term actions, according to the *Contextual Systems Model* (Pianta and Walsh, 1996). The developmental agenda is that series of culturally defined milestones or generally held beliefs and

expectations of child development such as, toilet training, entering school, learning to read, increased academic expectations, etc (p. 79).

Macroregulation is closely associated to the chronological age of the child/ student. According to Pianta and Walsh, educational disconnect occurs when the child/ student's experiences (what Vygotskyan theory calls the *zone of proximal development* (ZPD)) is not within the range of familiarity of the school/ classroom system(s). Pianta and Walsh (1996) further states that, either too great a challenge… or too little support to meet the challenge will result in some form of what is sometimes called "child or school failure". In essence, the failure of the spheres of influence to effectively communicate that is beneficial to the educational development of the child/ student.

Stereotype Threat

The models presented by Epstein (1993), *Overlapping Spheres of Influence of Family, School and Community on Children's Learning* and Pianta and Walsh's (1996) *Contextual Systems Model*, each address critical educational issues in the K-12 setting and, true to developmental progression, the problems noted are found in various manifestations in institutions of higher education. Steele (2003) found in his work on college campuses throughout this nation, that "racial and gender stereotypes, floating and abstract through they may seem, can affect concrete things like grades, test scores and academic identity (Steele, 2003). When the Vygotskyan *zone of proximial development* (ZPD) does not include support to understand and contextualize racial and gender stereotypes, failure occurs.

Stereotype threat — the threat of being viewed through the lens of a negative stereotype, or the fear of doing something that would inadvertently confirm that

stereotype (p. 111). Steele acknowledges that everyone experiences 'stereotype threat', but he articulates it based on racial group stereotype, (which is not an abstract threat, but a "concrete, real-time threat of being judged and treated poorly in settings") where a negative stereotype about one's group applies as a posed threat, particularly when the stereotype about the student becomes a formidable predicament (Steele, 2003).

Steele presents what he calls a "litany of complaints" he receives from students at predominately white institutions (PWIs) that he has lectured at over the years. Many student complaints fall into these realms: curriculum is too white; students hear too little Black music; Black students are ignored in class; the students had often felt slighted by faculty members and other students. Steele contextualizes the students' complaints by making the readers privy to the knowledge that the students are often part of a small minority on campus and to relieve the dysphoria of their educational setting, students often return home to fill the social and interpersonal void (Steele, 2003; Davis 1996).

Along with Joshua Aronson and Steven Spencer, Steele began examining the racial depression of African American students' academic performance (and developed an instrument to measure stereotype threat. In their investigation, the features examined included the students' world and how the features/ or systems could come to bear on the students' academic lives (Steele, 2003). What Aronson, et al. (1999) found is what social psychological theorist Cross (1991) termed *spotlight anxiety,* to explain how this feature of student interpersonal experiences came to affect student academic performance. Basically, the theories by Cross and Mead, note how social psychology assumes that one's self image is, in large part, derived from how one is perceived by others – family, school and community. Others who have used these theories to argue for the effect of

negative stereotypes on oppressed groups include the works of Sigmund Freud, Bruno Bettelheim (on people of Jewish identity) and Gordon Allport, Frantz Fanon and Kenneth Clark (on African Americans). Ultimately, Steele notes, Black students internalize negative stereotypes as performance anxiety and low expectations for achievement becomes a "self fulfilling prophecy".

As with Aronson, et al.'s (1999) and Spencer, Steele, and Quinn's (1999) studies, in absence of internalized self-doubt (racial inferiority stereotype), stereotype threat alone is capable of disrupting test performance and impairing intellectual functioning in a group unlikely to have any sense of group inferiority (Steele, 2003; Aronson, et al., 1999). Steele, Spencer and Aronson's (2002) experiment with students at Stanford University using the Graduate Record Examination (GRE) subject test in English literature, indicated that Black students performed a full standard deviation lower when the researchers *mentioned* to the participants that the test was a measure of verbal ability (See Figure 3). The simple mention of a measurement of ability impaired their performance, Cross's *spotlight anxiety.* On the non-diagnostic measure, the researchers stressed to the participants using the same instrument, that the task *did not* measure a person's level of intellectual ability. In the non stereotype threat condition…that was non-diagnostic of individual differences in ability — the students performed comparably, thus making stereotype threat irrelevant to their performance.

Other experiments have been conducted to measure stereotype threat. Aronson, et al., (2002) conducted a study using Asian and White students; Spencer, Steele and Quinn (1999) used male and female students, as the test subjects, from the University of Michigan. Both experiments used the GRE — math section to measure stereotype threat

between "model minority" against "dominate culture" student populations and between the genders. Stone, et al. (1999) at the University of Arizona measured stereotype threat on student-athlete sports performance.

According to Steele, what has become clear is people's reaction to stereotype threat which includes both acute protective reactions and chronic identity adaptations. These reactions are nuanced (forming a continuum of psychological responses) from avoidance to counter stereotypic behavior to disengagement to full dis-identification. Steele, likens these responses to DuBois' notion of *double consciousness* an internal conflict coupled with the threat of devaluation in the setting stands as ongoing pressures against, at the least, full engagement in the setting; and at the most, the ability to endure the experience ergo, putting on the armor.

IMPLICATIONS FOR FURTHER RESEARCH

In, "*Conversations between children and schools*", Pianta and Walsh (1996) suggests that schools play an important role in maintaining health in a cultural system. While not a panacea for all societal ills, changes in schools can positively affect the lives of children. According to Pianta and Walsh, "[I]n the Contextual Systems Model, the starting point for change of this sort is how schools see the children (p. 154). When inter- and intra-institutional goals are to advance the discourse on students' education, it becomes critical to focus on the relationship between two systems: one encompassing the child and home/ family and the other encompassing the school as a setting and a process (ibid). A bridge must be constructed to ensure educational success.

College impact theories/ models are regularly used to account for student withdrawal or persistence behavior in higher education. Of these models, the most frequently cited in the past twenty years has been the Tinto Model (1975) of institutional departure (Davis, in press). In Tinto's revised model (1986) he puts emphasis on the five types of theories that help explain student departure, interaction, and experience on college campuses. Of the five theory types noted — social, organizational, societal, economic, and interactionist — Tinto argues for the interactionists who "take student behavior as reflecting both individual and organizational attributes" into consideration (ibid). In other words, the students internalized the institution as the setting by which they are to undertake a developmental journey and in the process they earn a degree and gain entrance into a larger social and economic world.

Steele et al. (Steele, Davis, Hurber and Nisbett, 1991), offered support for the academy to understand and contextualize racial and gender stereotypes, a program developed at the University of Michigan in which 250 student participated in a trial *living learning community* for one semester (Steele, 2003). When weekly "challenge workshops" focused discussion on the personal side of college life student data revealed to the African American participants that other racial groups express similar concerns that impair their academic performance (ibid). Significant to student persistence, Steele found the necessity of interpersonal communication in the development of a higher degree of racial trust that students felt was more crucial to their academic success, more than a few tricks learned to pass a standardized test (ibid, p. 130).

The African American students in Steele et al.'s Michigan *living learning community* showed an academic jump (15% of the entering class); their overall

underperformance rating was greatly reduced. Many students chose to remain in the assigned dormitory wing in which the experiment was held throughout their first year (Steele, 2003). This finding is an indication that the students had become engaged in their academic setting. According to Tinto (1987), individual and institutional attributes of student departure heavily rely on institutional social and interactionist considerations (Davis, in press; Tinto, 1987). What Steele has offered is a program model designed to gather necessary data in order to measure the rise in student achievement once the program has been implemented.

Community Case Studies

Between the years 1989 through 1998 during the reaccredidation process Sonoma State University (SSU), California followed a new approach required by the Western Association of Schools and Colleges (WASC): a demonstration that SSU satisfies the basic standards for accreditation and a campus self-study (Benito, 2004; 1998). According to Dr. Carlos A. Benito, Professor of Economics and Overall Faculty Coordinator of the study's Steering Committee, their task was simple "to look at the learning and social experiences of our students" (ibid).

The process included the organization of four task forces: 1) Learning in the Majors; 2) Learning in the GE's; 3) Social Worth of the SSU Undergraduate Education; and 4) Retention and Graduation. After review of the data collected, the committee chose the road most acceptable in the age of accountability. The institutional steering committee recommended the next accreditation self-study concentrate around the three institutional goals of Student Learning, Retention and Graduation:

1. Specification of retention and graduation models, including, a list of all the intervening factors of each of them;

2. Assessment of the relative importance of each factor on retention and graduation during the last ten years; and
3. Individual appraisal of some of the most relevant factors and programs controlled by the campus; for example, advising, mentoring and residential life [Task Force: Retention and Graduation – Scope of Research for Retention and Graduation. www. Sonoma.edu].

In order to gather clear and concrete examples of how to effectively collect, analyze and use data to improve student learning there is a 'buyer's market' of programs currently available. Epstein offers this final recommendation to initiate a process that will benefit student achievement. There are six types of involvement that can lead to desired educational outcomes. These influential factors include, parenting, communicating, volunteering, learning at home, decision making and collaboration with community (Community Outcome Report, 2003; Epstein, 1996). To extend upon these recommendations for the developmental state of students in higher education Davis (1996) constructed her synthesis entitled the *Shadows of the Black College Student Experience* — an adaptation from Cross, 1991; Chickering, 1993 and Perry, 1981 (Davis, in press).

Key indicators of student success, as well as, root cause processes and analysis can be conducted to collect the data necessary to measure campus climate. This data may become useful in the development of strategies that can help create an educational vision that is shared by all spheres that influence student learning one that encourages involvement from parents, community and business partners. Quality planning, continuous improvement and development designs that mandate evaluative improvement efforts are at hand. Understanding the 'armor' students use to navigate institutions of higher education is a key to reducing the student departure and a strategy to promote student persistence.

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CULTURALLY APPROPRIATE LITERATURE FOR THE CLASSROOM:

ASSESSING CLASSROOM COLLECTIONS OF HISPANIC LITERATURE

DR. MARIA GUADALUPE DE LA COLINA
DR. ROXANE CUELLAR ALLSUP
DR. JUDY A. LEAVELL

TEXAS STATE UNIVERSITY-SAN MARCOS
SAN MARCOS, TEXAS

Culturally Appropriate Literature for the Classroom: Assessing Classroom Collections of Hispanic Literature

DEFINITION OF CULTURALLY APPROPRIATE LITERATURE

According to James Banks (1991), in the next 15 years, one out of every two students in the United States will be an individual of color. In order to promote equity in these multicultural classrooms, educators should not only help students explore their own culture, but other cultures as well (Dietrich and Ralph, 1995; Jenkins and Austin, 1987). In order for teachers to create these "classrooms without borders" they need to deconstruct the misconceptions about culture that perpetuate stereotypes such as the idea that culture is homogeneous (Dietrich and Ralph, 1995; Pérez and Torres-Guzmán, 2002). This can be done in the classroom through the use of culturally appropriate literature which reflects a variety of cultural backgrounds. If this type of literature becomes an important part of the curriculum and teachers act as models, classrooms can become places for open communication. It is through appropriate children's literature that discussion will allow children to think, become actively involved in the stories that they read, learn that all people share experiences and feelings, and bring about understanding in regards of all the diverse groups that make up the United States (Ada, 2003; Dietrich and Ralph, 1995; Dowd, 1992; Lu, 1998).

GUIDELINES FOR SELECTING CULTURALLY APPROPRIATE CHILDREN'S LITERATURE

Lu (1998) offers a list of guidelines to select culturally appropriate children's literature.

Lu (1998) considers it not be exhaustive but suggests the following:

1. Positive portrayals of characters with authentic and realistic behaviors, to avoid stereotypes of a particular cultural group.
2. Authentic illustrations to enhance the quality of the text, since illustrations can have a strong impact on children.
3. Pluralistic themes to foster belief in cultural diversity as a national asset as well as to reflect the changing nature of this country's population.
4. Contemporary as well as historical fiction that captures changing trends in the roles played by minority groups in America.
5. High literary quality, including strong plots and well-developed characterization.
6. Historical accuracy when appropriate.
7. Reflections of the cultural values of the characters.
8. Settings in the United States that help readers build an accurate conception of the culturally diverse nature of this country and the legacy of various minority groups.

Lu (1998) also suggests that teachers consult with colleagues, parents, and the local community who will likely have unique perspectives and specialized knowledge.

NEED FOR CULTURALLY APPROPRIATE LITERATURE FOR HISPANICS

The number of Hispanics in the United States is increasing. Factors affecting this increase include higher birth rates among United States Hispanics and new immigration (Hart, 2003). According to the Tomás Rivera Policy Institute Research Portfolio, thirty-five percent of the U.S. population under the age of eighteen is Latino.

Providing culturally appropriate material can be difficult because of limited supply of what some refer to as "multicultural" books in the market (Barrera, Thompson,

and Dressman, 1997; Bishop, 1994). Within the category of "multicultural", the number of books that reflect the Hispanic culture in the United States represents a small proportion of the books produced each year. Books that reflect separate designations within the Hispanic culture, such as Mexican American, are especially limited (Barrera and Garza de Cortes, 1997; Barrera, Quiroa, and West-Williams, 1999).

Limited quantity can make locating appropriate books challenging. One aid is to use sources that identify quality books through an award process. Three such awards for quality Hispanic books are: The Tomás Rivera Mexican American Children's Book Award, the Américas Book Award, and the Pura Belpré Book Award. Each award draws attention to books about the Hispanic culture and provides a means to locate appropriate titles.

The Tomás Rivera Mexican American Book Award is given each year to the children's book that best represents the culture of the Mexican American in the United States. The Américas Award goes beyond geographic borders and focuses on cultural heritages within the hemisphere; may be given to up to two books a year; and includes a list of commended books. The Pura Belpré Award is given every other year to a Latino/Latina writer and illustrator whose work portrays, affirms, and celebrates the Latino cultural experience. Medal winners and honor books are recognized. (See the web sites in the Appendix for each award for more specific details about each.)

Each of these award programs identifies worthy books for classroom and school libraries. Their associated web sites can be used to locate titles for ordering books to increase collections in keeping with the proportional growth in the population.

Just as basal reader publishers strive to reflect cultural material in textbooks in proportions approximating distributions in the general population, classroom teachers and school librarians may also strive to achieve those proportions in their trade books collections.

BOOKS FOR YOUR SCHOOL AND CLASSROOM LIBRARIES

Tomás Rivera Mexican American Children's Book Award Winners

2002 *A Library for Juana: The World of Sor Juana Inés* by Pat Mora. Illustrated by Beatriz Vidal. (NY: Alfred Knopf, a division of Random House, Inc.) (P)

2001 *Breaking Through* by Franciso Jiménez.(Boston: Houghton Mifflin) (YA)

2000 *My Very Own Room/Mi Propio Cuartito* by Amada Irma Pérez. Illustrated by Maya Christina Gonzalez. (California: Children's Book Press) (P)

1999 *My Land Sings* by Rudolfo Anaya. Illustrated by Amy Córdova. (NY: Morrow Junior Books, Harper Collins) (I)

1998 *The Three Pigs/Los Tres Cerdos: Nacho, Tito, and Miguel* by Bobbi Salinas. (California: Piñata Publications) (P)

1997 *Tomás and the Library Lady* by Pat Mora. Illustrated by Raul Colón. Alfred A. (NY: Alfred Knopf, Random House) (P)

1996 *In My Family/En Mi Familia* by Carmen Lomas Garza. (California: Children's Book Press) (P)

1995 *The Farolitos of Christmas* by Rudolfo Anaya. Illustrated by Edward Gonzales. (NY: Hyperion Books for Children) (P-I)

Chato's Kitchen by Gary Soto. Illustrated by Susan Guevara. (NY: G.P. Putnam's Sons) (P) (1995 resulted in a tie)

Américas Award Winners

2002 *Before We Were Free*, by Julie Alvarez (Knopf) (YA)

2001 *A Movie in My Pillow/Una pelicula en mi almohada*, by Jorge Argueta; illustrated by Elizabeth Gomez (Children's Book Press) (P)

Breaking Through, by Francisco Jiménez (Houghton Mifflin) (YA)

2000 *The Color of My Words*, by Lynn Joseph (HarperCollins) (I-YA) *The Composition*, by Antonio Skármeta; illustrated by Alfonso Ruano (Groundwood) (P-I)

1999 *CrashBoomLove*, by Juan Felipe Herrera (University of New Mexico Press) (YA)

1998 *Barrio: José's Neighborhood*, by George Ancona (Harcourt Brace) (I-YA)

Mama and Papa Have a Store, by Amelia Lau Carling (Dial) (P)

1997 *The Circuit*, by Francisco Jiménez (University of New Mexico Press) (I-YA)

The Face at the Window, by Regina Hanson; illustrated by Linda Saport (Clarion) (P-I)

1996 *In My Family/ En mi familia*, by Carmen Lomas Garza (Children's Book Press) (P)

Parrot in the Oven, by Victor Martinez (HarperCollins) (YA)

1995 *Tonight, by Sea*, by Frances Temple (Orchard) (I-YA)

1994 *The Mermaid's Twin Sister*, by Lynn Joseph (Clarion) (I-YA)

1993 *Vejigante Masquerader*, by Lulu Delacre (Scholastic) (P)

Pura Belpré Award Medal Winners

Pura Belpré Award Winners Honor books are also recognized in each category. This award is given every two years. The awards go to authors and illustrators; therefore, their names are listed before the book's title.

2004	For Narrative	Julia Alvarez. *Before We Were Free* (Alfred A. Knopf, 2002) (YA)
	For Illustration	Yuyi Morales. *Just A Minute: A Trickster Tale and Counting Book* (Chronicle Books, 2003) (P)
2002	For Narrative	Pam Munoz Ryan. *Esperanza Rising* (Scholastic Press, 2000) (YA)
	For Illustration	Susan Guevara. Written by Gary Soto. *Chato and the Party Animals* (G.P. Putnam's Sons, 2000) (P)
2000	For Narrative	Alma Flor Ada, *Under the Royal Palms: A Childhood in Cuba*. (Athenaeum Books, 1998) (I-YA)
	For Illustration	Carmen Lomas Garza. *Magic Windows*. (Children's Book Press, 1999) (P-I)
1998	For Narrative	Victor Martinez. *Parrot in the Oven: mi vida* (Joanna Cotler/HarperCollins, 1996) (YA)
	For Illustration	Stephanie Garcia. Text: Gary Soto *Snapshots from the Wedding* (Putnam, 1997) (P)
1996	For Narrative	Judith Ortiz Cofer. *An Island Like You: Stories of the Barrio* (Melanie Kroupa/Orchard Books, 1995) (YA)
	For Illustration	Susan Guevara. Text: Gary Soto. *Chato's Kitchen* (Putnam, 1995) (P)

P = Primary, I = Intermediate, YA = Young adult

USES IN THE CLASSROOM

Each of these award-winning books can be used in the classroom to reflect the cultures within the classroom or to learn about cultures of others. It will take the sharing of many books to eventually reflect the wide diversity that exists among and within cultures.

APPENDIX

Web Addresses for Three Hispanic Awards

Tomás Rivera Mexican American Children's Book Award. Texas State University-San Marcos, College of Education. Home Page. http://www.education.txstate.edu/Rivera/Mainpage.html

The Américas Book Award. Consortium of Latin American Studies Program (CLASP). University of Milwaukee, Wisconsin. http://www.uwm.edu/Dept/CLACS/outreach_americas.html

The Pura Belpré Book Award. American Library Association. http://www.ala.org/alsc/belpre.htm

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PORTFOLIOS IN THE ACADEMY:

CAPTURING EXCELLENCE IN TEACHING, RESEARCH SCHOLARSHIP, AND SERVICE

REGINA ENWEFA, PH.D.
CANTON PUBLIC SCHOOLS
CANTON, MISSISSIPPI

STEPHEN C. ENWEFA, PH.D.
JACKSON STATE UNIVERSITY
JACKSON, MISSISSIPPI

ROBERT JENNINGS, ED.D.
WAKE FOREST UNIVERSITY
WINSTON-SALEM, NORTH CAROLINA
AND
GLORIA GILES, PH.D.
FRANK GILES, PH.D.
FELIX OKOJIE, PH.D.
ZACHARIAH GAYE, ED.D.

JACKSON STATE UNIVERSITY
JACKSON, MISSISSIPPI

Portfolios in the Academy: Capturing Excellence in Teaching, Research Scholarship, and Service

ABSTRACT

There is a historic change that is taking place in the academy: teaching is being taken more seriously than ever before. At long last, after years of criticism and cries for reform, more and more colleges and universities are re-examining their commitment to excellence in teaching, research, scholarship, and service to the community, and exploring ways to improve the process and reward faculty members for their productivity.

Faculty members are being held accountable, as never before, to provide clear and concise evidence of the quality of their classroom teaching, research, scholarship, and service to humanity. Why? Perhaps it is the result of the growing chorus of complaints from those who serve on tenure and promotion review committees that they are given little factual information about teaching performance. An academy portfolio would enable faculty to display their teaching accomplishments for the record. At the same time, this would contribute to more sound personnel decisions, to professional development, and to the growth of individual faculty members. The academy portfolio can serve as a valuable self-evaluation and reflection tool for tracking individual faculty member's performance as an educator. Portfolios are used primarily to document evidence of productivity as faculty members undergo review in the promotion and tenure process. The present study addressed significant issues that relate to portfolio in the academy. The study emphasized important issues on portfolio development and utilization in the academy.

Research Questions:

1. What is an academic portfolio?
2. What is the basic organization of an academic portfolio?
3. What are the guidelines for preparing an academic portfolio?

In today's academy, faculty are being held accountable as never before to provide clear and concise evidence of the quality of their teaching, research, scholarship, and

service. The portfolio is on everyone's lips. We have often heard it to be associated with assessment, accreditation, reflection, student resumes, and in some form of career tracking. The portfolio in the academy is beginning a new wave of technology development in higher education. The portfolio is an excellent way in demonstrating that evidence of all of your accomplishments. Portfolios have been used to document college teaching performance beginning in Canada, 1970, and their use has become increasingly widespread since 1991. According to Seldin (1991,1993), the use of portfolios in the promotion and tenure process in the academy has often been viewed with skepticism. The portfolio has become an increasingly frequent topic of discussion within the academy, and nationally as well. Teaching can be a complex process that requires a complex approach to being able to measure the effectiveness of what is done in the academy for the promotion and tenure process. It is no surprise that committee members are pressing for more information about what faculty does in their classroom, and why they do what they do.

Throughout many other professions, the portfolio has been used as a way to display your talent and skills (e.g., artist, photographer, model, business, architect, etc.). The portfolio developed within the academy enables faculty to display their teaching accomplishments for the record as one move toward the promotion and tenure process. The portfolio contributes to personnel decisions, and professional growth of individual faculty members. Faculty quality is an essential factor in determining the quality of a university. In accordance with most universities, and colleges, all of these facilities want to advance knowledge through scholarship and research of distinction. In order to do this, universities must maintain some type of standard for promotion and tenure that is

comparable to those being employed by leading universities across the United States of America. Faculty at universities and colleges should be both outstanding educators and fine scholars. Therefore, the University's promotion and tenure standards should be intended to identify those candidates whose excellence as teachers and scholars is well documented and show a clear promise of continued performance and productivity at all levels and disciplines. It is through this documentation that universities require some type of evidence showing faculty members accomplishments on an annual basis.

The promotion and tenure process whether awarded to a candidate already on the faculty or to a candidate being recruited to the faculty, are not guaranteed; each must be earned at a fairly and reasonable priceless expense. Evidence of outstanding accomplishments in scholarship, must be demonstrated by a record of productivity and excellence that is attested by leading scholars in the field, and peers as well. Evidence of distinguished teaching, advising, mentoring, and supervising must be demonstrated through appropriate teaching evaluations and testimonials from colleagues and students. Service activities such as the University governance, curriculum development, and professional service to the community, and university are other important qualifications. It is the responsibility of the university and the academic units to maintain a systemic evaluation process and review regarding the promotion and tenure process. It is the responsibility of the faculty to consult with their chairs and deans to ensure that they fully understand the promotion and tenure process standards of the University.

In keeping up to date with new standards, most universities are recommending that faculty submit their evidence of teaching, research, scholarship, and service through a portfolio. The key is making sure we avoid the pitfalls and make portfolio programs

effective in the academy. Administrators at all levels (department, school, institution) in collaboration with the faculty should set clear standards for both outstanding teaching, and acceptable teaching, and it should be publicized as to the evaluation criteria for the portfolio so that faculty members are clear about institutional expectations. It is imperative that institutions support the development of workshops, mentorships, incentives, and release time to faculty or some other compensation for their hard work and commitment. (See Table I Suggestions for Faculty Incentives in the Academy).

The administration within the academy can demonstrate their commitment in taking the process of portfolio development seriously. All faculty members should be treated equal. If faculty with strong portfolios is treated the same as faculty with strong research records in promotion and tenure decisions, faculty acceptance is likely to follow, and the portfolio program has a good chance of working. Conversely, if faculty with strong portfolios and weak research records are denied promotion and tenure while others with weak teaching portfolios and strong research records get it, faculty acceptance will almost be unattainable and the portfolio program will fail in the academy.

Table I: Suggestions for Faculty Incentives in the Academy

- Teaching Grant Awards
- Release time for faculty on an annual basis
- Development of workshops/seminars on teaching and learning, and portfolio development
- Faculty Resource Center on Campus
- Extra Salary Support
- Conference Support on Teaching and Portfolio Development
- Technology Support
- Mentoring Support Program for Faculty

How do we capture portfolios in the academy? This should be done by simply developing policies, procedures for this process, and rewarding faculty at the beginning for their accomplishments (O'Neil & Wright, 1995). The portfolio concept has grown tremendously. Today it is being adopted or piloted and tested in various forms by an increasingly number of institutions across the country. It has been estimated that as many as one thousand colleges and universities within the Unites States are using or experimenting with portfolios. This is a jump from the ten institutions that were thought to be using portfolios on their campuses. Today, there are many users or experimenters such as Clemson University, South Carolina, The College of William and Mary, Virginia, Wake Forest University, North Carolina, Rutgers University, New Jersey, Valencia Community College, Florida, and Vanderbilt University, Nashville, Tennessee to mention a few (Seldin, 1993).

WHAT IS AN ACADEMIC PORTFOLIO?

It is a description of a faculty member's teaching strengths and accomplishments. It includes documents and supporting materials of a faculty member's teaching performance, lists of publications, grants, and honors to research to scholarship (Diamond, 1994). The portfolio allows you the faculty member to take responsibility for what items to include or exclude. The recording of competence and efficacy in teaching, research, scholarship, and service is at your initiative. It would be wise to arrange the format of a portfolio in a way that highlights teaching accomplishments, research, scholarship, and service. The portfolio is a personalized product; and no two documents will be alike. The content and organization will differ from faculty member to another.

Different disciplines and courses cater to different types of documentation. The items chosen for the portfolio depends heavily on the teaching style of the faculty member, the purpose for which the portfolio is being developed, and any contents that may be required from the academy. According to Edgerton, Hutchings and Quinlan (1991) portfolios provide evidence that is connected to the specifics and contexts of what is being taught. The portfolio will go beyond on the student ratings from a university, because it includes a range of evidence from a variety of resources such as syllabi, samples of student work, self-reflections, reports on classroom research, and faculty development efforts.

THE ORGANIZATIONAL FLOW OF THE ACADEMIC PORTFOLIO

There is no set way in developing the academic portfolio. The primary consideration for presenting your portfolio is that the materials should be conveniently arranged for review by the committee. It would be helpful to use a loose-leaf binder, that include tabs, dividers, or pocket folders per section, and a good color for distributing all of the required documents for teaching, research, scholarship, and service. It is important that all evidence is clear and concise and relates to what it is a faculty member is applying for. Faculty members should remember that they do not have to assume nothing. Before beginning to organize the portfolio, faculty should be sure to understand the format for organizing the portfolio, consult with their colleagues, department head, and chair for promotion and tenure committees to determine the type of portfolio that suits the unit's needs. It pays to familiarize yourself with the university, college, school, and departmental policies. Begin to collect any information pertaining to teaching, research, scholarship, and service. (See Guidelines for the Preparation of the Academic Portfolio).

Guidelines for the Preparation of the Academic Portfolio (Teaching)

Faculty Member's Name



Department/College
Institution
Table of Contents (Teaching, Research, Scholarship, and Service)

- Statement from Department Chair Assessing Your Teaching Contribution
- Statement of the Overall Vision/Mission of your Department and College
- Curriculum Vitae
- Statement of Teaching Philosophy
- Statement of Teaching Responsibilities
- Personal Statement Describing Your Teaching Goals
- Statement of Teaching Methods, Strategies, Objectives
- Teaching Innovativeness Use of Technology
- Student Rating Evaluation Tool Results
- Colleague Evaluations from those who have observed your classroom teaching or reviewed materials (course syllabi, assignments, testing/grading practices)
- Description of Course Materials Taught (Syllabi, Handouts, Assignments)
- Description of curricular revisions, new course projects, internships
- Description of Steps Taken to Improve Teaching
- Descriptions of non-traditional teaching settings (work with laboratory assistants, special help sessions, work with student's during office hours, out of classroom contact of all kinds with students)
- Description of activities involving supervision of students
- Statements from Colleagues who have observed your teaching (guest lecturer, presented at workshops for colleagues locally or elsewhere)
- Statement from other faculty in team taught courses
- Documentation of teaching development activities (attendance at conferences, workshops on teaching)
- A videotape of a typical class session
- Documentation of participation in off-campus activities related to teaching in the discipline (working with local community groups)
- Samples of student work with feedback provided to student on performance
- Student journals compiled during the semester and reflecting student growth
- A record of students who succeed in advanced study in the field or who become majors in the field and reflect back on your influence
- Testimonials from employers of former students
- Student scores on class examinations, departmental exams, national certification exams
- Teaching Awards/Recognition/Certificates

Guidelines for the Preparation of the Academic Portfolio (Research)

- Documentation of publications in (monographs, book chapters, abstracts, internet publications)
- Books (published or under contract, including author, editor, contributor)
- Documentation of your activity/leadership in regional, national, and international conferences/programs
- Documentation of journal articles (Published paper or electronic)
- Documentation of reprints of articles in books of readings that are peer reviewed
- Documentation of invited articles for thematic issues of a journal
- Documentation of colloquia at other universities and academic conference presentations
- Documentation of editorships of professional journals or books
- Documentation of the evaluation of grants and technical documents
- Documentation of original curriculum products (CD ROMS, videos tests, textbooks)
- Documentation of membership on review boards for professional associations
- Documentation of your role on Thesis/Doctoral Committees

Guidelines for the Preparation of the Academic Portfolio (Service)

- A statement of service activities at the local, regional/state, national/international, and program/college/university levels.
- Documentation of use of your teaching materials by other colleagues in other departments, faculties, colleges or universities
- Documentation of organization of retreats, strategic planning sessions
- Documentation of service on accreditation committees, curriculum/planning committees, task forces, program revision committees
- Attendance at professional training, orientation, or development sessions for faculty
- Documentation of professional conferences, poster sessions, research symposium

Overall, the order of your portfolio should reflect the purpose of the evaluation whether it is promotion or tenure. The more clearly and succinctly the materials are summarized and presented, the easier it will be for those making the promotion decisions to assess your work. Some materials might lend themselves to narrative description, whereas others will use outline, list format, etc). It is suggested that one should use a title page and a table of contents to guide the reviewer throughout the portfolio. The table of

contents also should include information about what is in the appendices. Include a header with a name on each page. Try to use font no smaller than twelve- point. Be sure to proofread and number your pages in your portfolio. To keep the teaching portfolio as succinct as possible, it is best to include only a small number of examples of your best work. Large items like course syllabi can be included or represented by the table of contents; videos can be represented by a one page promotional section, and web pages by a print-out of the home page from a computer screen. The packaging and presenting of the promotion materials in the best attractive way will make it that much easier for all individuals involved to evaluate the quality and quantity of your work.

The statement of teaching philosophy should include information about your goals and vision of teaching. What goals do you have as it relates to student learning? The statement should be brief and only include about one to two pages. In terms of your teaching responsibilities list the course syllabi, number, semester, and a brief summary of revisions, and the types of teaching that is done, instructional innovativeness (e.g., use of instructional technology, case studies, collaborative arrangements outside of the university), extraordinary efforts with underrepresented groups or groups facing special challenges (e.g., women in mathematics, physically impaired students, returning students, etc.), discussion of your use of disciplinary research in teaching (e.g., reading lists, involvement of students in one's own research projects), out of class activities, service on university committees, projects or potential projects requiring non-state funding (e.g., teacher centered grants, grant proposals under consideration), evaluation (in this section evaluation information can be listed and described or either you can offer this information to be available upon request, student evaluations, measurement of student

learning, reports or statements from colleagues who have visited your classes, examined materials, letters from students, alumni, and employers of alumni, teaching awards, student successes (e.g., achievement of students getting admitted to graduate school, employment awards, etc.), instructional materials (e.g., textbooks, workbooks, manuals, software, etc.); lastly you may want to have a section for the appendices that will entail detailed information such as syllabi, reports from peer evaluations, and grade distributions, and students' written comments about the course.

Electronic Resources on the Academy Portfolio

Coalition of Essential Schools: Welcome
www.essentialschools.org

The Digital Portfolio: A Richer Picture of Student Performance
www.essentialschools.org/pubs/exhib_schdes/dp/dpframe.htm

The National Center for Research on Evaluation, Standards, and Student Testing
www.cse.ucla.edu

The Kalamazoo Portfolio
www.kzoo.edu/pfolio

Alverno College's Diagnostic Digital Portfolio
http://ddp.alverno.edu/

Teaching Portfolios
www.public.iastate.edu/~teaching_info/port.html

Preparing a Teaching Portfolio
www.ilstu.edu/depts./CAT/prepaport.html

Creating Electronic Portfolios
www.ash.udel/edu/ash/teacher/portfolio.html

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EDUCATING STUDENTS WHO HAVE FETAL ALCOHOL SPECTRUM DISORDER (FASD): CHALLENGES, TRENDS AND OPPORTUNITIES IN TODAY'S SCHOOLS

STEPHEN C. ENWEFA, PH.D.
JACKSON STATE UNIVERSITY
JACKSON, MISSISSIPPI

REGINA ENWEFA, PH.D.
CANTON PUBLIC SCHOOLS
CANTON, MISSISSIPPI

ROBERT, JENNINGS, ED.D.
WAKE FOREST UNIVERSITY
WINSTON-SALEM, NORTH CAROLINA
AND
GLORIA GILES, PH.D.
FRANK GILES, PH.D.

JACKSON STATE UNIVERSITY
JACKSON, MISSISSIPPI

Educating Students Who Have Fetal Alcohol Spectrum Disorder (FASD): Challenges, Trends and Opportunities in Today's Schools

ABSTRACT

There is a growing body of research on the rate of incidence and various characteristics of Fetal Alcohol Spectrum Disorder (FASD) also known as Fetal Alcohol Syndrome Disorder (FASD) and Fetal Alcohol Effects (FAE). Fetal Alcohol Spectrum Disorder is an organic brain disorder that is characterized by growth retardation, facial features, and central nervous system disorders. At this point, it is known that FASD can impair students' abilities to succeed in school. However, there is paucity of research relating to remediation and on the school experiences of children with FASD. There is a need for this type of research in order that policy makers and educators can understand these experiences and provide the appropriate modifications, and accommodations for better services which eventually translates to school success. Moreover, there is a need to inform teachers, parents, and administrators of the ways in which the educational experiences of these children with FASD can be improved.

FASD children do not qualify for special education programs, and if FASD has not been recognized, these children are often misdiagnosed or mislabeled as Attention Deficit Disorder (ADD), Attention Deficit Hyperactivity Disorder (ADHD) or just plain lazy and stubborn. The purpose of this research was to examine the educational experiences of children with FASD and to determine the elements needed to maximize their fullest potential for school success. The findings of this study are relevant to parents, policy makers, educators, researchers, medical providers, and other professionals. This presentation will discuss experiences of FASD children in today's schools, prevalence, incidence, characteristics, assessment, prevention, and intervention/strategies for educational planning, and programming success.

RESEARCH QUESTIONS:

1. What are the experiences of children with FASD in today's schools?
2. What type of planning and programming is necessary within the educational environment for school success?

There is a growing body of research on the rate of incidence and various characteristics of Fetal Alcohol Spectrum Disorders (FASD) also known as Fetal Alcohol Syndrome Disorder (FASD) and Fetal Alcohol Effects (FAE). There are no studies to date on the school experiences of children with this disability. Research in this area could provide better understanding in some of the misdiagnosis of children with other disorders and disabilities. Research has described numerous negative effects on infants and young children of maternal alcohol and other drug use (Bateman & Chiriboga, 2000; Chiriboga, Brust, Bateman & Hauser, 1999; Gottwald & Thurman, 1994; Sinclair, 1998; Vathy, 1995). Fetal Alcohol Spectrum Disorder refers to a physical and mental birth defects that may develop in individuals whose mothers consumed alcohol during pregnancy. FASD is an organic brain disorder that is characterized by growth retardation, facial features, and central nervous system disorders. At this point, it is known that FASD can impair students' abilities to succeed in school. Therefore, there is a need for this type of research in order that policy makers and educators can understand these experiences and provide the appropriate modifications, and accommodations for better services, which eventually translates to school success. Also, there is a need to inform teachers, parents and administrators of ways in which the educational experiences of these children with FASD can be improved.

One of the first scientific studies on the effect of prenatal maternal alcohol consumption and its effect on children was published in 1899. The effects of drinking alcohol during pregnancy have long been noted. It wasn't until 1973, when the term Fetal Alcohol Syndrome was first coined (Abel, 1990).

Incidence And Prevalence

There are three things that can affect the variations in statistics for FASD: 1) the type of study used in order to generate statistics; 2) the under diagnosis of FASD; 3) the difference between incidence and prevalence. There are two ways in which FASD statistics can be calculated: registry and clinical studies. Registry studies rely on examination of existing medical records including birth certificates. The drawback for this type of study is that FASD is rarely diagnosed at birth. There is no definitive test that can be done on a newborn to determine FASD. FASD is diagnosed later in the child's life using a wide range of criteria. Clinical studies rely on examination of individuals within a specific population. These studies apply the diagnostic criteria for FASD to the individuals in the study. A limitation of this type of study is that FASD can vary greatly based on the population in which the clinical study is conducted. FASD is widely under-diagnosed. According to the National Organization on Fetal Alcohol Syndrome (2002) almost one to two thirds of all children in special education have been affected by alcohol in some way. The Centers for Disease Control, National Center on Birth Defect, and Developmental Disabilities (2002) placed the FASD prevalence rates for the United States in a range of 3 to 22 cases per 10,000 births. This simply means that each year in the United States 1300 to 8000 children are affected by FASD.

Characteristics of FASD

FASD is identified as a physical, developmental, and functional abnormalities in a child resulting from a woman drinking alcohol during pregnancy. The literature indicates that there are many characteristics present in most students who have been exposed prenatally to alcohol and other drugs (Delaney-Black et al., 2000; Hubbard, 1998;

Mattson, Schoenfeld & Riley, 2001; Sinclair, 1998; Soby, 1994; Watson & Westby, 2003). The characteristics of FASD fall into three categories: growth deficiency, facial anomalies, and central nervous system dysfunction:

Three Characteristics of FASD

- **Growth Deficiency**
 - Height
 - Weight
- **Facial Anomalies**
 - Thin upper lip
 - Short upturned nose
 - Flat midface
 - Short eye slits
- **Central Nervous System Dysfunction**
 - Small brain size
 - Tremors
 - Seizures
 - Hyperactivity
 - Fine motor difficulties
 - Gross motor difficulties
 - Attention Deficits
 - Learning Disabilities
 - Mental Retardation
 - Developmental Delays
 - Intellectual Disabilities

FASD without a confirmed history of prenatal alcohol exposure is often diagnosed based on a complete set of characteristics exhibited by an individual. As an individual with FASD ages, the effects of the syndrome can be seen in a variety of ways. The following is a list of characteristics seen in individuals with FASD at various developmental stages. It is important to note that not every individual will exhibit all of the characteristics at any given age. At some point of time in their life, the child with

FASD will experience some of these characteristics as they continue to grow and develop.

Characteristics in Newborns/Infants



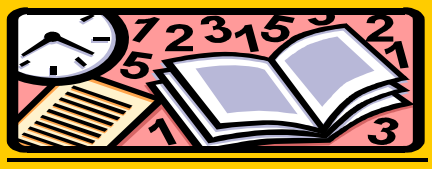
Difficulty sleeping
Failure to Thrive
Feeding Difficulties
Heart Defects
Kidney Problems
Increased sensitivity to light and sound
Neurological Dysfunction
Poor Fine Motor Control
Poor Gross Motor Control
Seizures
Tremors
Jitteriness
Small Size
Susceptibility to Infections

Characteristics in Preschool Aged Children



Emotional Over-Reactions and Tantrums
Hyperactivity
Lack of Impulse Control
Mental Retardation
Poor eye hand and physical coordination
Small size
Speech delays

Characteristics in Elementary School Aged Children



Attention Deficits

Hyperactivity

Language Difficulties (Delayed development or difficulties with expressive or receptive language)

Learning Disabilities

Memory Difficulties

Poor Impulse Control (lying, stealing, defiant acts)

Small Size

Social Difficulties (overly friendly, immaturity, easily influenced and difficulty with choices)

Behavioral Problems (inability to concentrate, social withdrawal, anxiety, impulsiveness, stubbornness

Characteristics in Adolescents and Young Adults



Low Academic Achievement

Low Self-Esteem

Memory Impairments

Poor Judgment

Difficulty Anticipating Consequences

Difficulty with Abstract Reasoning

More Pronounced Impulsiveness (lying, stealing, or defiant acts)

FASD is the leading cause of mental retardation and it is 100% preventable (Watson & Westby, 2003). Children born with this disability may exhibit varying degrees of the syndrome ranging from mild effects to behavioral difficulties. Due to the varying degrees of effects and lack of training in this area for professionals (including medical personnel, teachers, and human service providers) children are often under-diagnosed and as a result do not benefit from appropriate interventions, teaching strategies, and services. FASD is a condition that children do not outgrow. Research in the area of FASD has primarily focused on basic animal research, clinical, and epidemiological studies related to the effects of alcohol use by pregnant women.

Secondary Disabilities Associated with FASD

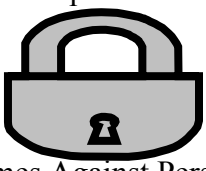
Primary disabilities when referring to FASD are those caused by brain damage both structural and functional. Secondary disabilities are those disabilities of individual not born with but may be acquired as a result of the central nervous system deficits associated with FASD. Not every child with FASD has or exhibits secondary disabilities. The most commonly seen secondary disabilities are mental health problems, disrupted school experience, alcohol or drug use, legal problems, confinement, dependent living, and inappropriate sexual behavior. Listed below are some of the sub-categories for secondary disabilities that an individual will experience as they continue to grow and develop over time.

Mental Health Problems

Attention Deficit Disorder (ADD)
Attention Deficit Hyperactivity Disorder (ADHD)
Conduct Disorder
Depression
Anxiety Disorders
Attachment Disorder
Eating Disorders
Oppositional Defiance Disorder
Psychotic Disorder
Suicide Threats/Attempts

Disrupted Schooling

Drop Outs
Expulsions
Suspensions



Crimes Against Persons
Crimes Against Property
Domestic Violence
Running Away
Shoplifting
Theft

Confinement

Incarceration (jail)
In-Patient Alcohol Treatment
In-Patient Drug Treatment
In-Patient Mental Health Treatment

There are some protective factors that can be associated with lower rates of secondary disabilities in individuals with FASD. The protective factors are early diagnosis, special education services, social services, nurturing home environment, and an absence of violence (National Center on Birth Defects and Developmental Disabilities, 2002).

PURPOSE

The purpose of this study was to understand qualitatively the school experiences of children with FASD and to find out what type of planning and programming is necessary within the educational environment for school success.

Research Questions:

1. What are the experiences of children with FASD in today's schools?
2. What type of planning and programming is necessary within the educational environment for school success?

METHOD

Participants

Permission was obtained from a regional mental health facility to review the educational and medical records of a cohort of children (n=30) diagnosed with FASD. A combination of information collected from school and medical records showed that all of the children that participated in this study were labeled as having a learning disability, mental retardation, communication disorder, emotional, and behavioral disorder. All of the children reviewed receive special education services in a full time or part-time self-contained classroom. The teachers within this rural school district received a questionnaire that pertained to their knowledge, awareness, competency, and skills in working with children with FASD.

RESULTS

Thirty-one special education teachers and four counselors completed the questionnaire. We had a one hundred percent return rate. All participants indicated that they did not possess the training for working with this population and lack competency in

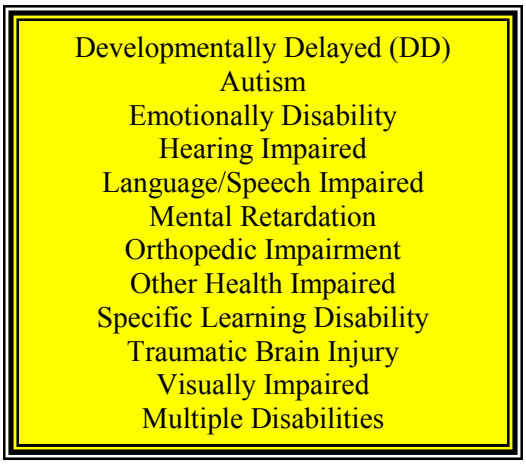
planning and programming for a child with FASD. They provided as much support as possible through appropriate modifications and accommodations for the children's academic success. None of these techniques were working and 15% of the students' records we reviewed showed evidence of school failure one or more times. The teachers and counselors indicated that they never received a course or read material on the topic of FASD. All teachers indicated that they were aware that the consumption of alcohol does have an effect on the development of babies. They did not know that these children actually existed within their classroom. The items from the questionnaire were arranged into categories. Next, they were examined for similarities and differences. Finally, the data were analyzed manually to facilitate the engagement with the findings.

DISCUSSION

We found that all of the children who participated in this study could receive a wide range of special education services from the school district. The children can qualify for special education services under the following categories:

Eligibility Criteria for Disability Categories (Exceptionalities)

Listed below are the ten disability categories used to determine whether a student qualifies as a child with a disability in need of special education services



LIMITATIONS

The limitations of this study are: the small sample size (n=30) and not having students from other ethnic groups.

CONCLUSIONS

This research is the first study that focused on the school experiences of children (specifically African Americans) with FASD. The data from this study suggest that the opportunity to have available appropriate programs, services, and collaboration amongst mental health agencies is critical to the academic success of all children with FASD. The results of this research will be of significant interest to teachers, parents, counselors, administrators, speech language pathologists, and other professionals. Further research is needed in this area to better understand FASD and the specific techniques that teachers can use with children who have been diagnosed with FASD. As advocates for FASD children, we need to focus more on public policy, programs and services, professional training, and parent/citizen activism for FASD. The study can be improved by conducting a longitudinal study from preschool to adulthood and note the developmental and

academic changes within a lifespan that could be reported as part of educational planning and programming.

The key to working successfully with this population is structure, consistency, organization, persistence, and repetition. These children will need a multi-faceted approach to learning. Many of these children will reach an academic plateau in high school and others will be unable to hold a regular job. Nonetheless, all of these children need to know basic life skills, including money management, interpersonal skills, and safety skills. These tasks will enrich their lives and allow them a degree of independence. The addition of such a life-skills component to special education programs can be invaluable. Listed below are some steps that can be included in the children's educational process and learning:

Involve a transition process from one activity or the other.
Keep a fairly consistent routine daily.
Model what it is you want to student to do before an activity is completed.
Keep the environment structured.
Make a schedule (list) for the student to follow daily.
Use vivid colors to emphasize important concepts.

RESOURCES

Websites:

http://www.lcsc.edu/education/fas/

http://www.aamr.org

http://www.acbr.com/fasindex.htm

http://www.fasworld.com

http://www.fetalalcoholsydnrome.org

http://www.modimes.org

http:// www.nofas.org

ORGANIZATIONS

American Association on Mental Retardation
444 North Capital Street, NS, Suite 846
Washington, DC 20001-1512

Fetal Alcohol Syndrome Family Resource Institute
P.O. Box 2525
Lynnwood, Washington 98036

National Clearinghouse for Alcohol and Drug Information
P.O. Box 2345
Rockville, MD 20847-2345

National Organization on Fetal Alcohol Syndrome
216 G Street, NE
Washington, DC 20002

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Clarren, S., and Smith, D. (1978). The fetal alcohol syndrome. *New England Journal of Medicine 298*, 1063-1067.

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A High School Student Leadership Development Program: Promoting Student Self-Efficacy, Self-Regulation, and Student Intrinsic Motivation to Learn

Angela Jeannene Farlow
Tarleton State University-Central Texas
Killeen, Texas

A High School Student Leadership Development Program: Promoting Student Self-Efficacy, Self-Regulation, and Student Intrinsic Motivation to Learn

INTRODUCTION

American society is undergoing many changes as global issues and the avenues for various competitions continually expand (Karnes & Bean, 1995). When faced by a need for change in order to remain at the forefront as a super power, the American educational system is scrutinized by educational experts and a variety of policy makers. As the nation continues to undergo the pains of unprecedented change, issues of accountability in the public education system become even more pressing. Congress, national, state, and local policy makers, administrators, educators, parents, and community members are becoming more active in exploring research-based methods in an effort to ensure student academic achievement and success. Boehner, (2002) emphasized that it is now up to "parents, teachers, school officials, business leaders, and lawmakers to work together at all levels to ensure that no child is left behind."

Statement of the Problem

Educational reforms prompted by issues of accountability have traditionally focused on administration and the classroom teacher. An area often neglected or less emphasized, however, is student responsibility and accountability. The problem to be investigated in this research is the effect of student leadership development (i.e., through Leadership Academy projects) on increasing student self-efficacy, self-regulation, and student intrinsic motivation to learn yielding academic achievement and excellence.

Related Literature

Programs and measures must be established and directed at students to increase their awareness for the need of them to be receptive of a quality education. Developing students as leaders and giving them opportunities to practice the learned skills through community service projects will enhance relevance to their learning that will also strengthen their self-efficacy, self-regulation, and student intrinsic motivation to learn (see Figure 1).

Leadership, centuries of research, thoughts, and seemingly endless investigations have been dedicated to the discovery of an all encompassing definition of leadership. Kouzes and Posner (1997) define leadership as the ability to mobilize a group of people toward the accomplishment of a common set of goals. In the recent 2004 B.A.E.H. Youth Leadership Conference in Killeen, Texas, Dr. Ann Farris, KISD Deputy Superintendent, used the phrase "leadership is a verb". This phrase directly relates to this research and it is very essence of what the C.E. Ellison High School Leadership Academy is accomplishing for students. Leadership is more than abilities, characteristics, or skills. Leadership is a process of developing the power to visualize future environments, a willingness to take part in planning, developing, and implementing the necessary ingredients to make the vision become reality.

Self-efficacy, an individual's perceived capacity to execute a behavior required to produce a desired outcome and can affect motivation and behavior (Roth, 1985). Failed efforts to achieve desired outcomes due to conscious or subconscious individual delay, procrastination, has been stated as a reduced focus on the future (Jackson, Fritch, Nagasaka, & Pope, 2003). According to Bandura (as cited in Miller, 2002), parents and

teachers can enhance children's self-efficacy by drawing attention to the positive aspects of their performance that causes the behavior to be repeated. A high degree of self-efficacy will in turn elevate the individual's ability to use his/her self-regulating behaviors that will allow the realization and achievement of high academic standards. The raised bar of high expectations and standards for all students will then become a realistic possibility for students that will end in their striving for excellence and in the achievement of their goals. The public education system can effectively accomplish the goal of promoting academic achievement through the development of programs that heighten student's knowledge of self. Difficult tasks will be approached from a unique perspective. Individuals having this self-awareness or self-efficacy will know when to seek the assistance to effectively accomplish a task.

Self-regulation can be defined as the combination of internal thought processes and external actions that an individual undergoes toward the accomplishment of a goal. According to Murray (2000), students will also need to strategically develop a plan to achieve their academic goals that include the time to reflect on their selected learning technique. Recent research findings have suggested that an individual's inability to self-regulate his/her behavior results in failed goal attainment due to perceptions of past experiences, an individual's inability to plan for future goal achievement, and a reduced motivation to plan ahead (Jackson, Fritch, Nagasaka, & Pope, 2003). Utilized processes that are successful in aiding an individual to arrive at an intended goal should be calibrated, repeated both formally and informally after a task has been completed, and become a part of the student's repertoire for solving problems on a daily basis. According to Schunk (2001), having the ability to self-regulate in order to accomplish a goal is an

important concept in an individual's development and the individual's ability to remain focused and committed to lifelong learning. As stated by Martinez-Pons (2002), much of this learning must be self-initiated and self-directed. Engaging individuals in self-reflection will enhance the ability to identify his/her strengths and weaknesses as related to attaining higher levels of academic success. Reflection will also allow individuals to modify their behavior and embrace desired goals. Having opportunities to practice and refine the skills of self-regulation will lead an individual to experience an elevation of self-efficacy. An individual is now equipped with the tools to become motivated to accomplish specific goals or to become risk takers in novice situations which will provide greater success ratios in their future endeavors.

Intrinsic motivation is defined as the force that drives an individual's action and/or the specific behavior exhibited to accomplish a goal, become essentially internalized (Merriam-Webster's Collegiate Dictionary, 1998). Educational credit has been given to intrinsic motivation as having positive results on task completion and satisfaction, promote growth, and satisfy higher order needs (Fry, 2003; see also College, Kempler, Hisley, & Patrick, 2000). Miller (2002) stated that a child's level of motivation is determined as a result of learning through observations. The child performs a task after observing the specific behavior performed by an adult, and repeats the behavior based on an elevated parental or adult approval rating based on three types of reinforcements called motives: past, promised, and vicarious (Boeree, 2003; Koslowski, 1977). Variables that impact motivation can be based on societal change, parental support, and encouragement (Canter & Canter, 2001). Ultimately, successful experiences will generate and intrinsically motivated individuals committed to lifelong learning.

A student's combined development of leadership skills, self-efficacy, self-regulation, and intrinsic motivation will lead to what has been described as the cornerstone of personal mastery (Senge, 1990). By definition, mastery is having an ability to possess or a display of great skill or knowledge (*Merriam-Webster's Collegiate Dictionary*, 1998). An individual that has achieved personal mastery will set the bar of expectation at the mastery level for all other encounters. Educational reforms having the intent of raising the expectations of academic achievement must provide students with relevance to learning through avenues that enhance and develop the student's self-efficacy, self-regulation, and intrinsic motivation to learn.

Self-efficacy and self-regulation are required in order to reach the level of personal mastery needed to effectively develop as a future leader. Individuals receive intrinsic satisfaction, thus motivation, by providing service to others that allow them to experience empowerment (Bennis & Goldsmith, 1997; Kanungo & Mendonca, 1996). Students become intrinsically motivated because they have accomplished a goal as directed by shared values (Kanungo & Mendonca, 1996). The powerful effects of students believing that they have ability to effectively impact their environment and the lives of others are only the start of larger things that will come from these initial experiences (Kouzes & Posner, 1997). Burns stated (1978) that power and leadership are measured by the degree of production of intended effects. These effective leaders of tomorrow, whose ambitious journeys began while in high school, will be confident in their abilities to solve problems, effectively establish and maintain both national and international relationships, meet the challenge when facing problems, keep their values and ethics in tact, and compete in global markets while producing new products.

Nationally, there is a desperate need for leaders who have been sharpened with effective knowledge and skills to make things happen before entering into colleges, universities, or the workplace.

Implementing high school leadership skill development programs in public school systems will allow students to try, test, and refine their own behaviors. Smith (1995) suggests that leadership skill development can be taught in the public school system. Educators can have a lasting impression or impact on an individual's development. Covey (1989) suggests that training should "Begin with the end in mind". The C.E. Ellison High School Leadership Academy is an organization that provides students with unique experiences that inspire visions to become a reality. At the same time, the organization provides students with opportunities, experiences, and detailed examples of how to achieve academic success. The academy utilizes the premise that everyone has the ability to become a leader and the need for these skills to be cultivated (Maxwell, J.C., & Ziglar, Z., 1998). Student leadership development occurs through the provisions and opportunities of the exploration of ideas and desires to take an active part in influencing changes in the environment. Students can easily learn leadership theory, design, and characteristics of effective leadership styles, but can they transfer this learning into action. It is the position of this research that students can, and do.

Burns (1978) stated that leaders and educators have a responsibility in shaping the future society. In shaping the future society, individuals must know what it means to become active and productive citizens. Regardless of the individual's long-term area of interest, citizenship must be at the forefront of these goals. What better way to train future leaders and productive citizenship than to allow students to experience concepts

from a primary viewpoint? The internship program provides students with this opportunity.

Statement of Hypothesis

This research postulates that there is a direct correlation between students empowered through leadership development and community service projects and students striving to achieve academic excellence. Research questions to guide this research will be:

1. Can empowering students, through leadership development and community service projects, have a direct effect on their level of self-efficacy, self-regulation, and intrinsic motivation to learn?
2. Can leadership development and community service projects impact student awareness, and lead students into becoming more focused about their education and willingness to enroll in more challenging courses while in high school?

C.E. ELLISON HIGH SCHOOL LEADERSHIP ACADEMY

Mr. Rainwater, Founder of the C.E. Ellison High School Leadership Academy and principal at C.E. Ellison High School, provided the information about the leadership academy. The C.E. Ellison High School Leadership Academy is an academically based organization that operates within the C.E. Ellison High School. The organization was first implemented approximately six years ago by Mr. Rainwater. The creation of the program was in response to negative involvement such as murder and other criminal activities by some of his high school students. “In order to reach students, the gap must be closed between high school and the real world. Academics in high school must have meaning for students.”

His vision was to create a program that would provide his students with the tools necessary for a successful future in the real world. This program is not designed to reach

only college bound individuals. It is designed to help the students identify a self-concept and knowledge of the leadership skills that are needed in order to achieve success regardless of the direction of career choices. The leadership academy is a program that involves a core of leadership courses, mentorship relations between students and community leaders, community service, a 10-hour minimum internship and an original research project. In reference to these provisions, Mr. Rainwater states the following:

> "The purpose of these activities is to develop leadership situations and hopefully the skills that will empower our students to be successful in high school. Development in these areas will allow these students to make better decisions about their future career choices. We don't ever take a kid and put him in a box. Instead we say hey, these are the needed leadership skills, develop these skills, it's going to get you where you're going. The mentorship portion of the program is critical to their success."

The established goals within the vision and mission statements for the C.E. Ellison High School Leadership Academy serve as the forces that guide curriculum development, experiences, decisions, and opportunities for students within the organization. The mission statement of the C.E. Ellison High School Leadership Academy: Providing an academic program that empowers students by providing them with real world applications for a lifelong learning experience, developing student leadership skills and character, fostering high standards of academic achievement, and helping students to achieve future leadership success regardless of their area of interest (Farlow, 2003). The vision of the C.E. Ellison High School Leadership Academy uses an acronym for the eagle mascot: Ellison Academy Growing Leaders of Excellence (Harrison & Farlow, 2003).

Member selection is based on four equally weighted criteria during the new member selection process. These criteria are as follows:

1. Application

2. Teacher or self-recommendation
3. Interview
4. Minimum grade point average of 2.75

Each student is expected to exhibit eight values promoted by the C.E. Ellison High School Leadership Academy in daily living. The eight values are as follow: discipline, integrity, endurance, perseverance, compassion, empathy, humbleness, and personal vision.

PROCEDURES FOR COLLECTING DATA

Responses to the *Student Leadership Practices Inventory, Leadership in Action* Survey, *Project Worksheet* and *Project Completion* Survey will provide data that will be collected, analyzed, and recorded for levels of significance. Levels of significance will be related to student leadership development opportunities, changes in the participant's perception of his/her individual academic achievement abilities, participant's ability to plan, execute, complete community service projects, how these projects impact their internal and external community, and student perceived level of project success. The underlying focus of this research is to determine the actual and perceived levels of self-efficacy, self-regulation, and intrinsic motivation to learn stimulated for members of the C.E. Ellison High School Leadership Academy in the Killeen Independent School District.

Participants

The selected school is one of four high schools located in a mid-sized city (approximate population of 86,911) in central Texas. The school is in the Killeen Independent School District centrally located between San Antonio and Dallas/Fort

Worth Texas. The Killeen Independent School District is surrounded on two sides by the largest military installation in the free world and is the largest school district between Dallas and Austin (Killeenisd, 2002). Because of its location and number of military dependents, the student mobility is approximately 27.5%. During the 2003-2004 school year, the enrolled student population at this school was 1,690. The annual student dropout rate was 1.2% resulting in an 98.8% student completion status rating. The student population is extremely diverse having an approximate combined minority population of 64.9% and 32.8% categorized as economically disadvantaged. The individual ethnic group percentages are as follows: 40.6% African American; 18.4 Hispanic; 5.9% Asian/Pacific Islander; and .04% Native American. (Texas Education Agency [TEA], 2003).

Selection of Subjects

The participants for this research will consist of 19 students in grades 10-12 in the second and third period Principles of Leadership course and one student conducting an Independent Leadership Development Study at the C.E. Ellison High School Leadership Academy in the Killeen Independent School District. Each research participant has learned about the various leadership styles and theories during the first semester of the curriculum based Principles of Leadership course. The single student participating in the Independent Leadership Development Study enrolled during the second semester of the course. This participant is assigned chapters from the Leadership: Theory, Application, Skill development (Lussier& Achua, 2004) to complete independently.

Research Design

During the phase of training entitled Leadership in Action, single or small groups of students are assigned an internal or external community service project. The students will be encouraged to utilize learned leadership skills and theories that apply as they plan and execute the necessary steps to complete their assigned projects. Each project will include the elements of developing a vision, purpose, and mission statement. The components of each project must be directly related to the stated vision, purpose, and mission. Students may revise either the elements or components of a project to ensure alignment with their intended purpose.

A *Project Worksheet* will be completed for each project. Responses for questions six through nine will be used as a measure of the student's self-efficacy, self-regulation, and intrinsic motivation to learn.

A *Project Completion* survey will also be used as a measure of the student's level of self-efficacy, self-regulation, and intrinsic motivation to learn. The instrument uses a 1-5 rating scale that is designed to determine the degree at which participants feel about the specific statements. Each participant will be asked to respond to a series of statements by indicating whether he/she strongly agree (SA), agree (A), undecided (U), disagree (D), or strongly disagree (SD).

Measurement Instruments

Student Leadership Practices Inventory. The instrument uses the everyday actions and behaviors of people as they are leading based on five practices that are common to all leadership experiences. Measurement relates to the extent to which an individual engages in these five practices, termed five grids: Challenging the Process, Inspiring a Shared

Vision, Enabling Others to Act, Modeling the Way, and Encouraging the Heart. Scores and a graph will be used to interpret the Student LPI scores (Kouzes & Posner, 1998; 2000).

Leadership in Action Survey. The instrument uses a 1-5 rating scale that is designed to determine the degree at which participants feel about the specific statements. Each participant will be asked to respond to a series of statements by indicating whether he/she strongly agree (SA), agree (A), undecided (U), disagree (D), or strongly disagree (SD).

Project Worksheet. Each participant will complete a project worksheet that can be used as a template by students interested in completing similar community service projects. The project worksheet guides the participant as he/she plans, executes, and completes the assigned community service projects. Frequent checks will be made to gauge the progress of the community service project using the project worksheet. The instrument will also be used as a measure of the student's level of self-efficacy, self-regulation, and intrinsic motivation to learn.

Project Completion Survey. The instrument will serve as an additional measure of the student's level of self-efficacy, self-regulation, and intrinsic motivation to learn, and project success analysis. The instrument uses a 1-5 rating scale that is designed to determine the degree at which participants feel about the specific statements. Each participant will be asked to respond to a series of statements by indicating whether he/she strongly agree (SA), agree (A), undecided (U), disagree (D), or strongly disagree (SD).

Procedure

The procedure used in this research will be four different measurement instruments: *Student Leadership Practices Inventory, Leadership in Action* Survey, *Project Worksheet* and *Project Completion* Survey. Students will complete the instruments after completing their assigned community service projects. The use of the above mentioned instruments are used to assess how the individual feels, believes, perceives, or feels about self and abilities as a result of planning or completing community service projects. These same data will be analyzed to identify if a correlation of attitude trends can be resultant of a participant's grade, gender, and/or ethnicity. In addition, a parent/guardian permission letter and consent form using Appendix F that will be sent to the home of each research participant which will be followed by a phone call inviting the parents to participate in a research information meeting.

PROCEDURES FOR ANALYZING DATA

The Student LPI instrument is widely accepted by researchers as having both face and predictive validity when measuring the qualities of an effective leader (Kouzes & Posner, 1998) using Appendixes A and B. Specific items for self-efficacy (2, 16, 19, 22, and 29), self-regulation (3, 9, 24, and 29), intrinsic motivation (1, 2, 5, 10, 11, and 27), and success (7, 11, 16, 24) in the Student LPI instrument will be compared to the scores of other instruments used in this research to determine criterion-related validity.

Student Leadership Practices Inventory. Each participant will complete an inventory developed from the research of Kouzes and Posner on what people were doing when they were at their personal best as leaders. This instrument uses five grids:

Challenging the Process, Inspiring a Shared Vision, Enabling Others to Act, Modeling the Way, and Encouraging the Heart. Scores and a graph will be used to interpret the Student LPI scores.

Leadership in Action Survey. Each participant will be asked to respond to a series of statements by indicating whether he/she strongly agree (SA), agree (A), undecided (U), disagree (D), or strongly disagree (SD). A 1-5 response scale will be used for each statement having the assigned point value as follows: SD = 1, D = 2, U = 3, A = 4, and SA = 5. Each participant's score will be determined by summing the point value of each statement. Add scores for all individuals per question and divide by the number of individuals, this equals an average project worksheet score. Add all of the average project worksheet scores and divide by 10 for the total number of responses. This instrument will determine content validity for questions 1-5 by comparing specific terms and results to Student LPI scores (items 1,7, 10, 11, 16, 22, 27, and 29) during analysis for this instrument.

Project Worksheet. Questions six through nine will be assessed looking for student's specific response as related to content validity and Student LPI items for self-efficacy (2, 16, 19, 22, and 29), self-regulation (3, 9, 24, and 29), intrinsic motivation (1, 2, 5, 10, 11, and 27), and success (7, 11, 16, 24).

Project Completion Survey. The instrument will serve as an additional measure of the student's level of self-efficacy, self-regulation, and intrinsic motivation to learn, and project success analysis. Score statements 1, 2, 3, 5, 6, 7, 9, 12, 14, 16, 19, and 21 as: SD = 1, D = 2, U = 3, A = 4, and SA = 5. Reverse score statements 4, 8, 10, 11, 13, 15, 17, 18, 20, and 22-24 as: SD = 5, D = 4, U = 3, A = 2, and SA = 1. Add scores for all

individuals per question and divide by the number of individuals, this equals an average project worksheet score. Add all of the average project worksheet scores and divide by 24 for the total number of responses.

Results

Collected and analyzed data from the instruments used in this research will be used as a benchmark for C.E. Ellison High School Leadership Academy's student leadership development program. The measurement instruments in this research have not been administered to date awaiting final approval of the selected committee chair and two committee members. Once permission is granted, and the instruments administered, the results for the four measurement instruments *Student Leadership Practices Inventory, Leadership in Action* Survey, *Project Worksheet* and *Project Completion* Survey will be sent as an update to this research.

CONCLUSION

The definition of leadership that is used in this research is the result of observations of student's involvement in *Leadership in Action* community service projects and the life experiences of the researcher. Leadership defined: Leadership is a process of developing the power to visualize future environments, a willingness to take part in planning, developing, and implementing the necessary ingredients to make the vision become reality. This research makes no attempt to ignore or make light the dedicated works of those who have extensively researched and defined leadership in the past (Bennis, W. & Goldsmith (1997); Burns (1978); Covey (1989); Gardner (1990);

Hackman & Johnson (1995); Karnes & Bean (1995); Maxwell (1999); Maxwell & Ziglar (1998); and Smith, R.B. (1995)).

Future Implications

As the result of this research, it is hoped that the idea of student leadership development, along with the many long-term benefits of its development, will be seen as a viable research topic and that future research will be funded and conducted on this topic. It is also the hope that the C.E. Ellison High School Leadership Academy can serve as a model for educational reforms geared toward enhancing student academic achievement and success.

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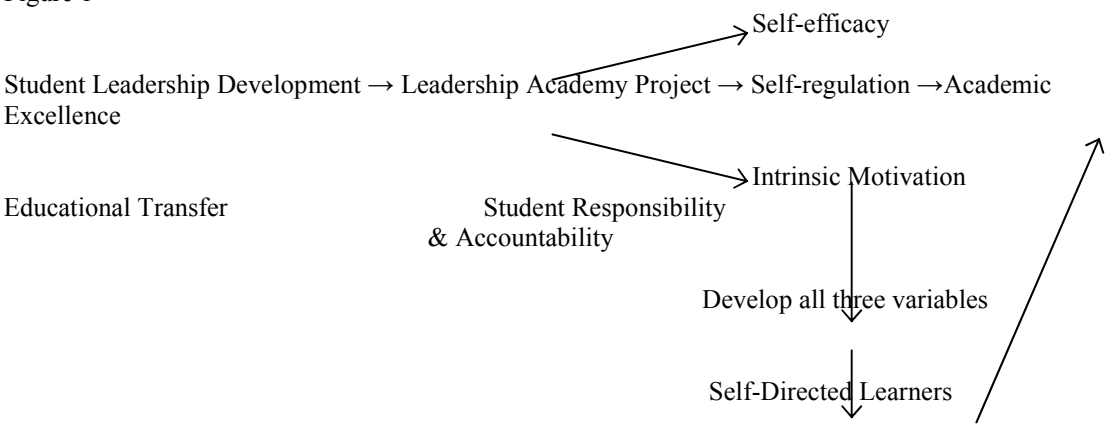
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Figure 1



Theoretical model currently being researched. Research title: A high school student leadership development program: Promoting student self-efficacy, self-regulation, and student intrinsic motivation to learn (Farlow, 2004).

AN ACTIVE APPROACH TO HEALTHY COMMUNITIES: A CASE STUDY OF INSTITUTO DEL PROGRESO— LATINO'S ALTERNATIVE HIGH SCHOOL

ADRIANA GONZALES
MORTON COLLEGE
CICERO, ILLINOIS

An Active Approach to Healthy Communities: A Case Study of Instituto del Progreso—Latino's Alternative High School

ABSTRACT

Healthy communities are communities that have institutions and methods in place to promote creation, reflection, and analysis knowledge. These communities provide options for residents to change their circumstances but at the same time stand as resources for sustainability within the community. Institutions such as, schools and community organizations are key assets, which provide access to information and an atmosphere for creating knowledge. The dissemination of information is the first part in the process of promoting a health community. Community education programs and schools create the opportunity for prevention, encourages self-sufficiency, and self-determination. The Instituto del Progreso Latino's Alternative High School is an excellent model for creating a healthy community.

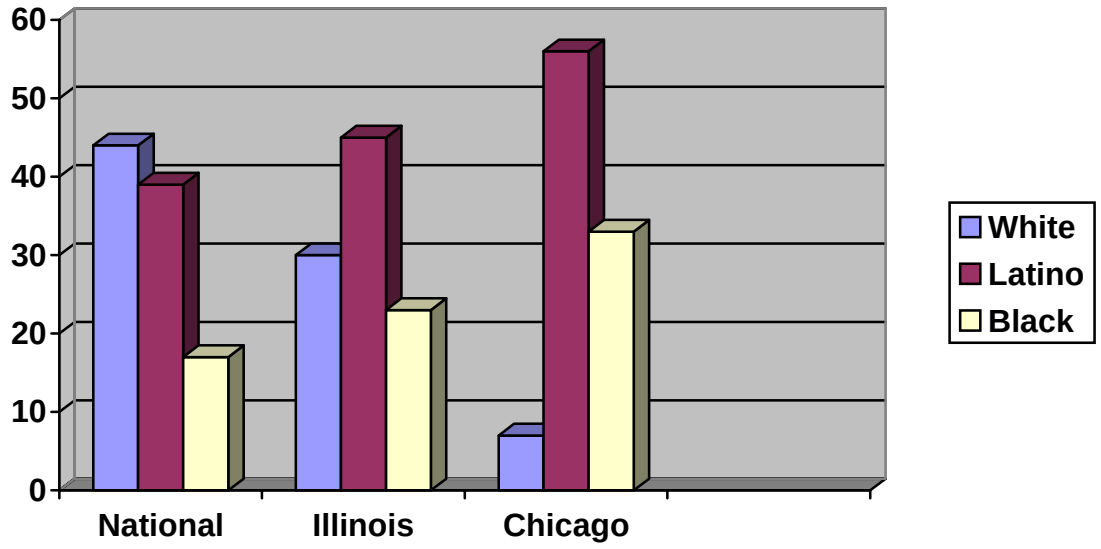
The Instituto del Progreso Latino creates the opportunity for Youth from ages 16-21 educational opportunities to reflect and analyze their environment. All the educators at the Instituto del Progreso Latino have the expectation that students will change the paradigm of their circumstances not only change how they act and react and become proactive participants in their environment. Understanding and developing a sense of ownership leads to an increase in quality of life. According to Freire, "responsibility cannot be acquired intellectually, but only through experience. Assistencialism offers no responsibility, no opportunity to make decisions, but only gestures an attitude, which encourages passivity." (Freire, 1973, p. 16) The programs of the high school build on the strong social networks inherent to the Pilsen and Little Village communities, inner city Chicago neighborhoods, which promotes sustainability and viability to the community and contribute to healthy families.

INTRODUCTION

The last century has witnessed much discussion regarding education and the role in creating intelligentsia of the caliber to compete internationally as a means to maintain pole position in the realm of first nations. Some authors believed certain segments of the

populace were needed to maintain the labor-intensive work while others developed meaningful contributions. Academicians have debated the issues and policy makers have been influenced by these deliberations over the decades and created policies, which guided the direction of education in the United States. Often, the policies and their designers have lead to contradictions between the rights of the individual (self interest) and the "good" of the greater population, the "masses". To this day, policies have been reminiscent of early revisionist and progressive views leaving very little outside their paradigm. Where does that paradigm leave young people today?

According to the United States census:



The state of affairs for young people today is very bleak. The light is dimming at a fast rate for the precious future of the Unites States. "Armed with the knowledge of our past we can charter a course for our future. Only by knowing where we've been can we know where we are and look to where we want to go." (Malcolm X, 1965, p. 125) In

other words education is the key to our future. Since large numbers of youth are being disconnected from education they engage in destructive activity and at risk youth suffer harmful repercussions. Models of education approaches that retain youth in meaningful processes, which lead to healthy communities must be formed and developed. Instituto del Progreso Latino, Alternative High School located in the Pilsen community, a neighborhood of Chicago has been committed to this course of action for several years.

This paper illustrates the effects of an educational approach in a Chicago neighborhood, which, contributes to the empowerment of the community. This case study focuses on the Instituto del Progreso Latino Alternative High School's education model and discusses the links to developing a healthy community. While quantitative outcomes are typically used to show success, the case presented here exemplifies how education models that reconnect youth develop the vitality of community networks in a qualitative way, to serve as strengthening tools for the community. The paper first presents the connection of education to successful community development and the contribution to healthy communities. Then I present a history of community based education programs in Chicago. Finally I analyze the history and development of the Instituto del Progreso Latino Alternative High School. The analysis is based on oral open-ended interviews with teachers, students, community members, as well as participation observation for one year as a teacher in the school. Additional information was obtained through a literary and Internet search.

EDUCATION AND HEALTHY COMMUNITIES

In 1994, former President Clinton and Vice President Gore introduced the Enterprise Zone, Enterprise Community (EZ/EC) initiative, a policy the, administration then hoped would encourage rural and urban communities, which fell behind during rapid technological advancement to revitalize. The general vision for change included the formation of partnerships/collectives both private and public interest that would address local community issues, already recognizing and validating the strides of grass-root efforts. It would be through these collective bodies and with the support of Federal Government tax incentives, federal technical assistance and grants that communities would revitalize and improve the quality of life for the whole community. Areas of improvement to be addressed included: job creation, business assistance to struggling existing businesses, training and education, healthcare, residents' safety, and housing. Collectives addressing such issues would contribute to the communities becoming more viable, sustainable and livable.

Essentially, communities were being asked to describe what they wanted to become and how they would know if they were moving toward their desired outcomes. At the center of the EZ/EC initiative was the belief that a community knows best how to address and solve its problems. With this concept in mind, community-based partnerships became an integral part of the process. These broad based community partnerships served as an assessment of resources within the community. It allowed the communities to gather and see, what strengths and weaknesses were present and what they had to work with and leverage against both. "The rationale for encouraging the local EZ/EC sites it pursue collaborative approaches was the need to mobilize across sectors and populations

the desire to accomplish changes. Collective engagement was seen by the Federal EZ/EC program designers as, creating a process that would allow the knowledge and skills of each group of local stakeholders to be utilized and the needs and concerns of all parties to be addressed" (www.hud.gov, p. 5). Involvement in the multi-layered process created a personal responsibility and tie to see the success of the design of the local initiative. These partnerships were to be the foundation for helping disadvantaged communities to become self-sufficient and sustainable communities.

Sustainable communities build capacity and assets so economic development can be cultivated. A comprehensive community development approach must be developed with an understanding of the system as heterogeneous and complex, replete with competing capitalist structures, conflicting political considerations, and other elements such as labor, consumerism neighborhoods, and voters, which in turn require a multi-layered method of addressing the local context. A rapid influx of jobs is not a cure all solution for poor communities. Instead, strengthening potential through technical assistance and training creates the climate to support new and improved economic opportunities.

Community based partnerships encourage all stakeholders to participate in the process of community revitalization. Partnerships consist of, although are not limited to, resident's political leaders; businesses; social service agencies; faith-based organizations; and educational institutions. The convening of diverse members of the community requires all to take an active role in the process. A strong and diverse base of support sets up the possibility of usually polarized sectors of, the rights of individuals (free enterprise) and the greater common "good" (the masses) to come together at the planning and

decision making table to solve problems and spur economic opportunities and community development. While in general one might assume that a person who pursues individual freedoms out of self interest will not disturb the universal good, we have seen evidence time and again to the contrary. As practitioners of capitalism, those who have the means to move on do, leaving behind those not as fortunate to remain in the community; therefore, the logic of crating broad based partnerships is to provide a forum for both contending sides to develop economic opportunities that reflect each respectively, but also focus on producing collective as individual benefits.

These partnerships are seen as the core mechanism for providing economic opportunity to the community. The collective body is expected to create the possibility for community members to be linked to training and educational programs that help prepare them for "real" job placement; access to jobs that provide a living wage and benefits. The purpose of technical support for existing businesses and financial support is to help sustain and encourage businesses to develop, grow and create job opportunities. Educational institutions are expected to gain an understanding of the needs of industry and business, to create training and educational programs for a ready workforce. All of these elements are considered to be fundamental to creating sound and sustainable community development and communities. The common thread through the ideology of the aforementioned policy and process is education. The paradigm shifts and residents become stakeholders feeling active in the course of action. Education is the tool, which empowers people to make informed decisions. Most importantly, it connects and/or reconnects people to their humanness. Having this connection gives people a sense of ownership and pride.

COMMUNITY BASED EDUCATION PROGRAMS

Public educational institutions, providing educational service to a majority of young people has created a system of alienation for youth of color. This systemic problem has promoted large numbers of dropouts that is predicted to reach into the millions by 2010. Recent attempts addressing this issue causing the high minority dropouts in the public school system have made little progress. Many communities of color, while on the margin of what is considered valid within the mainstream have created successful models and best practices that holistically address the issues related to the dropout rate. The history of community-based alternative schools can be largely linked back to the need of addressing bilingualism and racism. A number of the early programs commenced in the 1960s and early 1970s as a result of the need to respond to the Latino and Black communities.

The Latino community in the city of Chicago has developed programs to meet the needs of the residents of their neighborhoods to provide educational opportunities. The two major ethnicities of the Latino community within the city of Chicago are Mexican and Puerto Rican. One of the largest Mexican populations in the city of Chicago is located in the Pilsen and Little Village neighborhoods. The Pilsen neighborhood is mostly situated between 18th Street and Halsted Street; Little Village connects to Pilsen and extends further south and west. The Mexican people of these communities have had looming obstacles to deal with during the last 25 years. Overcrowding, little new housing construction and the distress of industrial reduction have prolonged the destabilizing conditions of a community who has been rejected by the larger population. Therefore, several members of the Pilen and Little Village neighborhoods ranging from university

professors to community activists came together to create various grass- root organizations to begin a stabilizing effort to improve the conditions of the Mexican people.

INSTITUTO del PROGRESO LATINO'S ALTERNATIVE HIGH SCHOOL

The history of the Instituto del Progreso Latino and its Alternative High School must be understood within the context of Mexicans in Chicago. The Mexican experience in Chicago has been filled with turmoil. The early, overarching view of the Mexican population was one that looked upon the community as provisional and transitory. The first group of Mexican immigrants in 1919 was perceived as a useful means for "cheap" labor or scabs, to keep the impending union organizing at bay. During this period union organizing was spreading rapidly in the Northeast. The recruitment of the Mexican *trabajador* (worker) created a migration pattern, which made Chicago a gravitational hub. The first families received little to no support although some religious and other small social services agencies provided minimal support. Actually, Mexicans in Chicago had to struggle to define their existence much like other immigrants in the past, the difference being; many of the institutions of The City of Chicago resented or harbored immense lack of concern. Despite the difficulties and obstacles the Mexican community carved out a niche and created institutions to take care of their needs. The *Taller de Estudios Comunitarios,* pointed out that

> "outside of the Hull House and University of Chicago Settlement Houses (social service agencies), the Mexican community received little assistance from Chicago's leading institution such as the Catholic Church, unions, civic organizations and the Democratic and Republican parties. These institutions were either hostile or indifferent to the needs of the Mexican community. At this early stage of the formation of the Mexican community in Chicago, it was up to the

> Mexicans to create an environment of their own that would make their lives more tolerable in a hostile midwestern industrial society. Excluded from established institutions, Mexicans created their own institutions thus challenging the myth that they were incapable of organizing anything." (Taller de Estudios Comunitarios, 1991, p. 20-21)

The Instituto del Progreso Latino developed out of the need to fight for workers rights and for access t6 city, state, and federal jobs. Instituto was part of a community endeavor to develop a voice for *trabajadores* (workers). Over time, several programs were developed to address and respond to community issues. One of the programs originally, developed by the Instituto was a GED program; to meet the educational needs of Mexican youth and at risk youth who were displaced from local area public schools. What worked during the early years was the student-centered approach to the delivery of instruction designed to prepare students for successful completion of the GED test. Students were treated with respect and value was placed on the family as part of the educational process. Importance was given to the family unit as an integral part of their child's education. Students also received English language skill development and job readiness skill development to prepare youth for the workforce. Over the course of several years alternative high schools and local area GED programs, surviving on minimal budgets were the only answer to reconnect youth to education and provide an opportunity out of a joblessness existence.

During the period of 1968 to 1975 approximately 10 to 15 alternative schools were established and opened in Chicago. Many of the schools have collaborated together and have maintained a connection through the Alternative Schools Network. Resulting from the great work of several of the alternative high schools through the years creating opportunities for youth, the trend of school reform in Chicago and Federal Policy, The Youth Connections Charter School (YCCS) was formed as the umbrella organization to

support schools addressing and responding to the needs of youth of color. YCCS is part of the Chicago Public School System and all participating schools in good standing are known as campuses of the YCCS. Building on the positive momentum of the previous years, The Instituto del Progreso Latino developed beyond the GED program into an Alternative High School to further respond and meet the needs of Mexican youth in the Pilsen and Little Village communities although not limited to only that area. In 2000 the Operation Manual of Instituto's Alterative High School was finalized and presented to the Youth Connections Charter (YCCS) as the guidelines for operation of the school.

The IPL Alternative High School defines learning as the increasing ability of students to make positive changes in their lives and by doing so in the world around them. IPL Alternative High School believes that students learn best by creating knowledge through experience, reflection, and when they are working cooperatively with others. These types of learning experiences nourish social skills that are critical for success in all aspects of life, family, work, and daily relations. The students receive validation for what he or she brings into the process, their cultural heritage values, personality and intelligence. Students are seen as individuals who want to own their learning process. The IPL High School supports the intellectual growth and development of its students and the increase of students' ability to take responsibility of their learning. The curriculum model of the IPL Alternative High School is holistic. It is the intent of the high school to connect the larger environment outside the classroom, engaging students' experience, and prior knowledge. The model is based although not limited to the following pedagogy:

- **Student Centered:** across all curriculum students are encouraged to investigate real interests and question information presented within the classroom.
- **Experiential:** a hand on experience promotes empowerment and immerses students directly in the learning process.
- **Reflective:** the direct experience provides the opportunity for learners to look back and reflect on their experience, thoughts, and material learned.
- **Cognitive:** powerful learning is developed through a heightened understanding of concepts and critical thinking.
- **Challenging:** when faced with genuine challenges the students will choose to rise to their own learning potential.
- **Collaborative:** cooperative-learning activities encourage social interaction as opposed to the competitive and individualistic approach.
- **Developmental:** students grow through definable but not ridged stages.

The significant impact of this educational process is the un-schooling of youth who participate in the course of action. The method of training young people in a warehouse format has disconnected them from the meaningfulness of education and their natural thirst for learning. Most often students entering this dynamic are unsure of what to expect. They begin from their old point of reference, which is largely, based on the public school system. Students quickly transpose the two encounters and become unsettled when, what they learned in the public school system does not work. Old habits are extremely hard to break even when working with a student who, is most willing. In their heart students what to improve, learn, and change their situation and positively affect their community.

The routine of negotiating and jumping through hoops is difficult to steer away from when the students' concept has been grounded in a reward system. The educational approach of the Instituto del Progreso Latino seeks to engage the learner and immerse them in a proactive advance in their educational goals. Connecting students with their own humanness and deconstructing years of walls amidst a slue of negative messages

streaming from the media and the perpetual low income and poverty is like swimming against the tide. Building value around integrity and self-respect while gently balancing the search for meaning helps students critically examine their personal reality and face educational deficiencies. The awareness and understanding is important to transcending learned methods of survival; quality of life and a better opportunity to become a tangible truth.

ANALYSIS AND CONCLUSION

The efforts of the Instituto del Progreso Latino Alternative High have been mixed. Overall, the holistic approach facilitates a thoughtful and meaningful process. While quantitative outcomes have not been large, the educational approach and methods provide noteworthy insight.

The idea of Leadership has been an area of struggle for the Instituto del Progreso Latino's Alternative High School. The dichotomy between the transactional and transformational leadership model can best illuminate the leadership toil within the High School. The transactional leader is one, which gives orders and provides a foundation based on a chain-of-command. The transformational leader is one that provides encouragement, motivation, and support. This type of leader, leads by example and creates a vision that builds a foundation of commitment. Individuals with the same vision and commitment create an environment and organizational structure of effectiveness. The transformational leader builds on the talents of the day-to-day service providers fostering relationships that draw the fullest potential from the person which connect students to their inner drive and intelligence. The transformational leader is also one who is willing

to think more originally. All levels of the educational process therefore, are engaged in a paradigm shift and are ready to meet the challenges, to stand and deliver a different and inclusive process to education. A leader at this level can establish multiple funding sources. Funding is critical to a successful school. Books, resources, and testing material are costly and necessary to implement, measure and document academic accomplishment and gains. Steady funding provides access to necessary technology that helps develop skills to meet eligibility for jobs and higher learning. Leadership that is insightful and steady must be a priority to maintaining a cohesive climate within the High School.

Maintaining teacher and staff awareness and consciousness is vital to helping students and their families gain the knowledge to change and impact positively their environment. Reinforcement of teachers and staff facilitate a dependable learning environment where students thrive. The consistent and on-going technical and professional development move forward, the development of teachers and staff to deliver current and focused information to students interested in raising skill levels and furthering their educational plans and goals. The people who assist the day-to-day work are part of making the difference in the lives of young people, which is why it is essential for these people to be part of the whole planning process. The students will be more apt to trust the process if they see those who are delivering services trusting the process as well. Community education initiatives demand a high level of understanding and commitment.

Progressive educational advances, multifaceted community involvement and connection to the planning process maintain legitimacy and continuity in the development and implementation of the educational paradigm. The creation of a network

among the community organizations including the Instituto del Progreso Latino's Alternative High School helps to promote and provide the entire community with health sustainable programs and services. Shared knowledge creates a strong self-sufficient community that is well connected, responsive, and proactive. Collaborations within the community create the climate for providing in-kind services among schools and community organizations. Solutions can therefore be developed and implemented more rapidly. A brighter future begins to take shape the more community organizations and educational institutions work together. The strength of these institutions helps to provide stability and sustainability. The long-term effects of such endeavors lead to social and economic development possibilities for the community. Community residents become more aware of their environment and begin to support educational initiatives.

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MEETING THE EDUCATIONAL NEEDS OF THE HISPANIC AND LATINO COMMUNITY ON EASTERN LONG ISLAND, NEW YORK

DR. JULIO C. GONZÁLEZ MARTÍNEZ
SOUTHAMPTON COLLEGE OF LONG ISLAND UNIVERSITY
SOUTHAMPTON, NEW YORK

Meeting the Educational Needs of the Hispanic and Latino Community on Eastern Long Island, New York

THE HISPANIC AND LATINO COMMUNITY ON EASTERN LONG ISLAND

During the past ten years, growing numbers of Hispanic and Latino families have settled in Long Island's rural areas of the Eastern End. However, research and programs to address the educational needs of the Hispanic and Latino community have focused almost exclusively on urban centers (Anker, 2002). This essay will first focus, on identifying characteristics of the Hispanic and Latino community on Eastern Long Island. Second, it will explore effective strategies for working with Hispanic and Latino students, emphasizing the importance of effective collaborative efforts between schools and families, and the role of high quality training experiences for professionals working with this particular population. Finally, a series of research based recommendations on effective practices for working with Hispanic and Latino students will be discussed.

Hispanics and Latinos are America's largest and fastest growing immigrant group and according the latest U. S. Census Bureau figures, they now make up 13 percent of the U.S. population, surpassing African-Americans as the largest minority group in the nation. Yet 29.9 percent of Latinos drop out of high school, as compared to 13.8 percent of African-Americans and 7.7 percent of non-Hispanic whites. Since all workers without college degrees have been losing ground in terms of real wages, Hispanics and Latinos earn substantially lower salaries than other Americans. Despite their high percentage of labor force participation, 22 percent of Latinos live below the poverty line and the

possibilities for mobility in today's "information-age" economy are shrinking for those without some college education (Suarez-Orozco and Paez, 2002).

The Eastern End of Long Island, like the nation, is being transformed by the largest wave of immigration in U.S. history. Although historically, immigration has been largely an urban phenomenon, census figures for the year 2000 indicate that Hispanic and Latino and other immigrant families are now coming in large numbers to suburban and small town communities. Hispanic and Latino population of Suffolk County is now 149,411 or 10.5 percent of the total (the counties of Nassau and Suffolk comprise together the largest suburban population in the United States). Moreover, in the rural small towns of the Eastern End of Long Island the demographic changes wrought by Latino immigration are even more dramatic than for Suffolk County as a whole (Anker, 2002). In the town of East Hampton, the Hispanic and Latino population has grown from 293 people in 1980 to 2,914 in 2000 (approximately 15-20 percent of the total town population). And this number is a significant underestimate, since it is widely acknowledged that the census misses many immigrants, especially those who are undocumented. According to Anker (2002), the reality is more accurately reflected in the changing demography of the East End schools. Whereas in 1986 in East Hampton, for example, fewer than 1 percent of students in the school district were of Hispanic origin, today Latinos comprise more than 25 percent of the student population.

There is no data, however, about the experiences of immigrant children and families who have moved to the rural communities on the Eastern End of Long Island. According to Suarez-Orozco and Paez (2002), studies of the adaptation, needs and issues confronting Latino immigrants, as well as funding for programs to improve their

achievement and access, have focused either on the southwestern states of California, Texas, and Arizona, where the numbers of Latino immigrants have historically been the greatest, or in densely populated urban centers like New York City, where 48 percent of the students come from immigrant headed households. While demographic and economic imperatives mean that neither New York nor the nation as a whole can afford to let its Latino population fall through the educational and economic cracks, systematic programs are needed outside of large urban centers in rural and suburban communities to ensure the success of Latino students (Anker, 2002).

According to Anker (2002), on the East End of Long Island, like the nation as a whole, anxiety has surged in the last decade over the influx of immigrants. At this time the Hispanic and Latino community on the Eastern End of Long Island struggles with issues of racism and discrimination that get in the way of their educational needs. It is time that educators re-examine their practices in order to meet the needs of the Hispanic and Latino community.

COLLABORATING WITH THE HISPANIC AND LATINO COMMUNITY ON THE EAST END OF LONG ISLAND

According to Harry, Rueda, and Kalyanpur (1999), when working with families, provision of services should be informed by two principles. First, professionals need to work in a collaborative manner with families; those working with the student must take a broader perspective that focuses on the social-cultural dimensions rather than individual behaviors. Second, it is important to actively include the family in the process of determining what measures will be used to identify, assess, place, and monitor student progress. Collaboration with families is critical because it affects the ability of the family

to relate to school culture (Artiles, Aguirre-Munoz, & Abedi, 1998; Luft, 1995). An approach to collaborating with Hispanic and Latino families would be to incorporate the following questions adapted from the framework proposed by Bailey, McWilliam, Darkes, Hebbeler, Simeonsson, Spiker, and Wagner (1998). These questions are organized into two categories, the family's experience and the impact of educational services provided. The questions are designed to strengthen the collaborative efforts between the families and school personnel.

Experience questions:

- Does the family see the proposed collaboration as appropriate in making a difference in their child's life?
- Does the family see the proposed collaboration as appropriate in making a difference in their family's life?
- Does the family have a positive view of educators and others involved in the school system?

Impact questions:

- Did the collaboration enable the family to help their child grow, learn, and develop?
- Did the collaboration enhance the family's perceived ability to work with school professionals?
- Did the collaboration assist the family in building a strong support system?
- Did the collaboration help enhance an optimistic view of the future?
- Did the collaboration enhance the family's perceived quality of life?

According to Boscardin, Brown-Chidsey, and Gonzalez Martinez (2003), teachers must be encouraged and guided by administrators to take the necessary steps to ensure that students' needs are met by setting the stage for collaboration with families. Using the experience and impact questions above, much can be learned about the family constellation, the language spoken at home, job situations, who cares for the student after school, and any major transitions the family has undergone during the past year. It is

important to understand that parents' experiences will shape how they understand the nature of their children's educational needs. It is essential to find out if families are understanding what the different terms used by school personnel mean in order to make sure that effective communication is taking place.

One approach to collaboration is to understand the family's experience in their own words (Skinner, Bailey, Correa, & Rodriguez, 1999). Boscardin, Brown-Chidsey, and Gonzalez Martinez (2003) explain that it is imperative that educators make every effort to understand the associated meanings of words parents use to better meet the needs of their children. They further note, that is possible that families ideas may not match with those of the school, perhaps due to different cultural values and assumptions. Communication among the student, school, and family/community members is essential in order for goals to be logical, culturally relevant, and measurable (Bailey, Skinner, Rodriguez, Gut, & Correa, 1999). Articulation of educational goals and expectations is especially important in light of the recent emphasis on outcomes measurement (U.S. Department of Education, 2000).

Jordan, Reyes-Blanes, Peel, Peel, and Lane (1998) have suggested that effective family-school meetings will be facilitated when school personnel pay attention to cultural differences. Educators who are aware of the personal beliefs, values, and expectations of Hispanic and Latino families, are more able to engage further in developing cultural competence. Educators who build trust with parents of different cultures will learn about their customs and traditions and be more likely to prevent the over and underidentification of students from diverse backgrounds (Jordan, et al., 1998). Boscardin, Brown-Chidsey, and Gonzalez Martinez (2003) explain that the increasing

diversity of the student population in U.S. schools has fostered greater awareness of how traditional educational practices may be biased toward some student groups, compared to others. Concern for inequality in educational outcomes has long been an area of focus, especially concern for the lower achievement of students from racial, linguistic, and cultural minorities such as Hispanic and Latino groups. If schools were to hang on to their perceptions of the community's culture and assume that current students experience school the same as those of earlier generations of students, it might lead to stereotypical or discriminatory generalizations and inappropriate evaluation of academic abilities. Obiakor (1999) notes, that it is important to take into consideration any intra-individual and inter-individual differences when working with heterogeneous minority groups such as Hispanics and Latinos and the danger in assuming that all members of a particular group share all characteristics. There is the potential for educators in all to erroneously assume that their schools have homogenous student populations. It is important to invest in new and effective methods for learning about the diverse communities that schools systems serve.

HIGH QUALITY TRAINING EXPERIENCES FOR EDUCATIONAL PROFESSIONALS WORKING WITH THE HISPANIC AND LATINO COMMUNITY

The training that educators receive plays an important role in how prepared they are to work with Hispanic and Latino families. According to Boscardin, Brown-Chidsey, and Gonzalez Martinez (2003) supervised practice of the application of skills related to providing services to students from diverse backgrounds is a critical component to developing multicultural and teaching competencies. These competencies need to extend

beyond the basic use of interpreters and translation of documents (Luft, 1995). Just as the student's family is working to develop cultural competency within the community in which they have chosen to live, educators must work to develop competencies working within the culture of students' families that inhabit the community (Boscardin, Brown-Chidsey, and Gonzalez Martinez, 2003).

Valles (1998) recommends that pre-service training be expanded, but not limited, to include general language development, issues related to the acquisition of a second language, and strategies that foster acquisition. Skill acquisition is enhanced through self-reflection, flexibility, and focus on understanding the cultural relativity of our own experiences (Harry, et al., 1999).

While ideally it would be optimal to recruit teachers and administrators who possess the necessary competencies to work with students from all diverse backgrounds and with special needs, this is not always possible. There are entire cohorts of educators who began their careers during a time when cultural assimilation was the expectation and individuals with disabilities were educated in substantially separate settings. For these reasons, ongoing training to work with the ever-changing population of students in schools is needed so teachers and administrators will have the support, resources, and feedback they need to be effective.

According to Locke (2003), there are different levels of awareness that school personnel must develop in order to provide effective and relevant education experiences for culturally different individuals such as Hispanic and Latino students. Locke explains that these levels form part of a continuum that is linear and is arranged hierarchically with each level building upon those before it. He further points out that developing cross-

cultural competence is a life-long process where individuals never achieve absolute mastery and that is a vital aspect of the competencies necessary to meet the educational needs of the Hispanic and Latino community.

The following are the seven basic elements that constitute Locke's cross-cultural awareness continuum:

- Self-awareness
- Awareness of one's own culture
- Awareness of racism, sexism, and poverty
- Awareness of individual differences
- Awareness of other cultures
- Awareness of diversity
- Developing skills and techniques

Locke posits, that in order to be empathic, understanding and effective as educators, we must examine our awareness of the above elements in order to be effective in meeting the educational needs of the Hispanic and Latino community. self awareness and understanding is a necessary condition before one can begin to understand others. He explains that if educators evade doing their own work when it comes to becoming aware of where they stand with regards to the points mentioned above, it becomes difficult to develop the necessary skills and techniques needed to work effectively with Hispanic and Latino families.

IMPLICATIONS FOR PRACTICE

Obiakor (1999) suggested a series of questions that school personnel can ask themselves when considering how best to assess and support students from diverse backgrounds. These questions are designed to assist educators as they work with students

who are at risk of misidentification, misassessment, misplacement, and misinstruction (Obiakor, 1999). These questions directly address issues that educators are facing when meeting the needs of the Hispanic and Latino community on the Eastern End of Long Island.

- Does the student's language affect my expectations of him or her?
- What attributes do I bring to teaching and how do they foster achievement of students from diverse backgrounds?
- Do I present positive models that enhance student development regardless of cultural background?
- Do I establish appropriate expectations for Hispanic and Latino students (i.e., students parents, and colleagues) in school programs?
- Is my assessment of individual behaviors appropriate and free from cultural bias?
- Does my interpretation take into consideration linguistic and cultural differences as I work with students and families?

Data suggests that educators are in a pivotal position to help families reflect on the experiences and attributes that they bring to the teaching and learning environment and how they might foster their children's achievement.

CONCLUSION

Just as the members of the growing Hispanic and Latino groups in Eastern Long Island, educators and school personnel residing in the same area are undergoing dramatic changes in their communities. It is important to recognize that both groups are undergoing an adaptation process where the goal of educating young students is to both their ultimate goal. In addition to this, it is important acknowledge that due to linguistic, social, economic, and cultural differences the goal becomes more complex. As a result of this situation, it is crucial for school professionals to facilitate the process of adaptation to

the best of their abilities by exhausting every resource available to them. The Eastern End of Long Island is not the first community that undergoes an increase in the number of Hispanic and Latino families and will not be the last. There is information available form other communities that have gone through similar demographic changes that may be used to shed light into the situations that educators may be faced with.

The Hispanic and Latino community on the Eastern End of Long Island may require different assessment measures to determine their educational needs as a result of the process of language acquisition and adaptation. It is up to administrators, teachers, and other school personnel to inform themselves and utilize accurate and non-biased forms of assessments when planning for instruction and delivery of services. It is imperative that educators collaborate closely with the families of students, take advantage of on-going training opportunities, and implement demonstrated best practices in order to better meet the needs of the growing Hispanic and Latino community of the Eastern End of Long Island.

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ADDRESSING STUDENT POVERTY:

STRATEGIES FOR HELPING STUDENTS OF POVERTY SUCCEED

STEVEN A. HARRIS
TARLETON STATE UNIVERSITY
TARLETON MODEL FOR ACCELERATED TEACHER EDUCATION
KILLEEN, TEXAS

Addressing Student Poverty: Strategies for Helping Students of Poverty Succeed

Government researchers and the general public usually define poverty in terms of financial status, but the term can be more accurately identified as the lack of critical resources required for success (Payne 1998). Public school teachers, administrators, and other education stakeholders, including university professors and administrators of teacher certification programs find themselves facing a multitude of challenges related to the ever-increasing dearth of student and family resources. The failing economy, break-up of the traditional family structure, and low societal mores are all contributors. That so many of our youth are affected in a negative way by the scourge of poverty is very often the greatest initial shock to first-year teacher idealism. The second-greatest alarm occurs when new teachers discover that the middle class values they grew up with have no basis of reality with many of today's youth. Therefore, teaching strategies that inspired students to respectable heights several years ago have virtually no chance of motivating student academic achievement. Frustration sets in, and if a knowledgeable mentor is not present to intervene, the teacher becomes another attrition statistic. To adequately address this issue, we must ask ourselves several questions. First, what types of and to what extent does poverty affect our students? How do we identify poverty-related traits that are potential barriers to student achievement? Finally, in view of what we know about students who experience the affects of poverty, what teaching strategies can be employed by teachers to help students overcome the poverty affecting them?

POVERTY: TYPES AND EXTENT

Using the government definition of financial poverty, the National Center for Children in Poverty (NCCP) determined that an astonishing 48% of poverty's American victims are children with about 40% of the homeless population being children (2003). About 15 million children, or one out of every four, live below the official poverty line. At least 22% of Americans under the age of 18 and 25% under age 12 are hungry or at the risk of being hungry. Everyday, about 2,660 children are born into poverty. The study projects that almost a million children, who started school in September 1996, will encounter serious problems in school or in general society. As educators all too well know, many children will drop out or finish high school functionally illiterate as a primary result of experiencing the effects of poverty (NCCP 2003).

However, the problems presented by poverty should not be limited to a definition that includes only financial components; it must be further defined as the extent to which an individual does without resources required for success. These additional resources include emotional, mental, spiritual, physical, availability of support systems, relationships and role models, and knowledge of the hidden rules of the middle class (Payne 1998).

It can be readily seen that, if one ascribes to Payne's definition, a vast proportion, perhaps millions of children must be added to the poverty rolls. According to the United States Census Bureau, the population of students in generational poverty has risen dramatically in the past four decades (1960-2003). With the failing economy and society's lack of family stability and guidance, many children enter situational poverty that may be temporary but nonetheless devastating. For example, when a single parent

looses employment and thus the only family income disappears, resources vanish and family members experience the devastation of situational poverty and the loss of support systems and stable family relations. The disturbance of divorce or death affects family members in financial, emotional, and spiritual ways, thereby forcing families to enter poverty. In order to recapture family support systems, many of these children succumb to the temptation to replace family protections by participating in gangs. In effect, the gang becomes the family, providing love, security, guidance, and other resources. Whether children exist in generational poverty, which is perpetuated in cycles, or in situational poverty, the negative affects can be, and often are, overwhelming. The culture, hidden rules, and belief structures of poverty do not mix well with the value systems of the middle class (Payne 1998). Most middle class students exhibit at least a modicum of motivation to meet educational challenges in order to excel, while those suffering poverty see no way out and no value in expending energy in educational pursuits. Therefore, they have no motivation to meet what they perceive as expectations of others. Poverty is not connected to a lack of intelligence or ability; these children remain unconvinced that choices exist; they characteristically have no one to help provide the guidance and resources necessary to escape the bounds of their circumstances.

TRAITS EXHIBITED BY STUDENTS IN POVERTY

Once teachers become familiar with the educational traits exhibited by student poverty, they can begin to devise plans for effective intervention. According to Payne (1998), noted school characteristics of those in poverty include the fact that these children simply dislike and therefore defy authority. They refuse to produce any work for teachers

they do not respect or like. They appear disorganized, misplace assignments, and espouse every excuse in the world for not having appropriate supplies such as paper, textbooks, pens, etc. Assigning homework becomes futile because these students will not respond with quality work. If they respond at all, it is often with only part of the assignment completed. They only see part of what is on the page and just cannot get started.

Perhaps even more disturbing, students in poverty often exhibit classic anti-social behavior. They like to compete to see who is the best entertainer in the class. Many cannot seem to monitor their own behavior; talking back in a disrespectful tone and exhibiting defiance. Being recognized as the "class clown" becomes a badge of honor. They are many times physically aggressive and only respond with laughter when disciplined. Students exchange inappropriate, shocking stories in class and on the schoolyards, using the casual-register structure when more formal and appropriate language should be employed (Payne 1998). Using middle class courtesies is somehow viewed as shameful and seen as "selling out" to the authorities' wishes.

TEACHING STRATEGIES

Teachers must be able to employ appropriate intervention strategies to assist students in overcoming barriers to acquiring a good education – the most readily available key to the eventual escape from poverty. While educators have opportunities to make a difference in students' lives, before offering advice or seeking solutions to situations, teachers are cautioned to analyze carefully. What may seem like a wonderful solution to the teacher may only serve to confuse and exacerbate the problem for someone who is not a member of the middle class. However, in the society of today, it is

clear that schools are often the only places where students can learn the choices and rules of the middle class and therefore have the chance to escape poverty.

The successful teacher develops and implements innovative methods in efforts to reach each student to promote maximum learning. Teachers must have an arsenal of strategies that can be individualized for use with students. Haberman (1995) suggests that teachers should assume responsibility for their students' learning and engage in a practice called "gentle teaching." Gentle teaching strives to eliminate the discord that can accompany interactions in traditional classrooms where focus is often directed as much on compliance as it is on learning. Teachers should promote kindness in classroom interactions and strive to avoid confrontations.

Education delivery must be focused on intrinsic rather than extrinsic motivators; the teacher should be a nurturer of the individual differences and interests of students. Many of the discipline problems associated with classrooms consisting of students from poverty will be addressed by making instruction interesting, meaningful, and engrossing to the students who are in their classes (Haberman).

Some suggested strategies, as espoused by Haberman, follow:

- Teachers should design the content and implementation of their curriculum to make it possible to involve students with issues the students regard as vital concerns. These students are incessantly faced with problems that seem to resist solutions; assistance in developing problem solving skills is needed.
- Since these students see, and often resent, the great divides in our society, teachers should help them understand and appreciate human differences in race, culture, religion, ethnicity, and gender issues. When teachers allow students to reflect on and reconsider their views, students have a better chance to make sense of the world, its relationships, and their place in the world. Every part of the curriculum should deepen students' basic understandings of persistent facts of life.Students should not be merely engaged in the pursuit of isolated facts; they should be able to observe and reflect on major concepts, big ideas, and general principles. Teachers must nourish the students' abilities to use various and competing ways of understanding the universe.

- Teachers should allow the students to be involved in selecting topics of study and in planning the lesson. They should be allowed to help decide what resources are needed and how they will present findings to others. People learn to make appropriate choices by actually making informed choices.Students should be involved in applying ideas such as fairness, equity, or justice to their own world. They must be allowed to determine what should be done about specific problems and defend ideas publicly. This technique gives students experience in developing principles by which they can live their own lives.Students should also be actively involved in suitable experimentation. This will ensure that our charges have learned to take action in their own behalf and in behalf of others.
- Teachers should set up their class activities to allow for real-life experiences; e.g., field trips, interactions with resource people, and work and life experiences to provide student opportunities for analysis and reflection.Classrooms should be set up to promote active student involvement in heterogeneous groups. Exposure to cultural and intellectual heterogeneity where students learn from one another is beneficial to student development. This helps to prepare the student to enter society as a functioning, contributing member.Students should be asked to think about ideas in ways that question widely accepted assumptions. If these students are to contribute to society in positive manners, they must be able to think of new ways of doing things and should be able to use critical thinking skills to arrive at acceptable conclusions.Students should be able to relate new ideas to ones learned previously, or that applies ideas to the problems of living. Teachers should set up curriculum delivery to allow for student comparison, analysis, synthesis, evaluation, and generalization to aid in the process of developing thinking skills.
- Teachers must realize that important learning occurs when students are involved in redoing, polishing, or perfecting their work. When students produce products that they are proud of, they are motivated to continue their learning.
- Teachers must realize computer and technology literacy are important to the future success of students. To that end, teachers must provide opportunities for student involvement with current technology.
- Students should be allowed opportunities to be involved in personal reflection to determine how their beliefs and feelings were developed.

CONCLUSION

Poverty comes in many forms. While the financial component of poverty is best known, the other aspects of the problem play important roles in the dearth of student

motivation exhibited in many schools. All educators must realize that children of poverty are faced with tremendous problems in their own lives. Contrary to the usual views of those in the middle class, many children come to school with little regard for education. They are more interested in their own day-to-day survival and do not normally see the value of sitting in a classroom. Teachers can assist children to improve their plights when they implement appropriate strategies in classrooms to get students involved at a level where they can relate learning to their own experiences. Appropriate education is the key to leaving and staying out of poverty.

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THE EMOTIONAL COMPETENCE INVENTORY-UNIVERSITY EDITION: ASSESSING EMOTIONAL INTELLIGENCE LEVELS AS A MEANS OF PERSONAL CHANGE AND PROFESSIONAL GROWTH

DAPHNE W. HUBBARD
UNIVERSITY OF SOUTH ALABAMA
MOBILE, ALABAMA

MICHAEL C. ROSS
KENNESAW STATE UNIVERSITY
KENNESAW, GEORGIA
AND
RUTH BUSBY
SUSAN SANTOLI
BARBARA SALYER

UNIVERSITY OF SOUTH ALABAMA
MOBILE, ALABAMA

The Emotional Competence Inventory-University Edition: Assessing Emotional Intelligence Levels as a Means of Personal Change and Professional Growth

ABSTRACT

Emotional Intelligence refers to the abilities and personal qualities that help people fare better in life. Areas of Emotional Intelligence are demonstrated by attitudes, dispositions, and values associated with excellence in all realms of human behavior and performance (Goleman, 1995; Perkins, 1995). Goleman asserted (1995) that one's success in life may depend more on Emotional Intelligence than IQ. Very little Emotional Intelligence research has been applied to the field of education and teacher preparation. Collinson (1999) asserted that past research dealing with teacher excellence has primarily focused on the technical and observable aspects of teaching, not the unseen and intangible qualities of effective teachers such as empathy, hope, compassion, persistence, enthusiasm, cooperation, etc.

As a means of measuring levels of Emotional Intelligence effectively, the Emotional Competence Inventory, University Edition (ECI-U) was developed by Daniel Goleman, Ph.D. and Richard Boyatzis, Ph.D. The ECI-U is a tool to measure one's emotional intelligence levels, and it also provides opportunities for personal reflection, goal setting, and resources for further study. The ECI-U focuses on four constructs of emotional intelligence: self-awareness, self-management, social awareness, and relationship management. This is a 63-item self-scoring assessment designed specifically for use in academic settings.

For this study, the ECI-U was administered to nine undergraduate students and seven graduate students enrolled in a teacher education program. Personal reactions and results were enlightening to participants. The results were used to promote self-awareness and to create a dialogue regarding the importance of emotional intelligence for novice and experienced teachers. The ECI-U is a valuable tool that can be used in any field for those interested in developing people who are fully aware of themselves as individuals and as members of larger communities in which emotionally healthy interpersonal interaction is a prerequisite to success and effectiveness.

Emotional Intelligence refers to the abilities and personal qualities that help people fare better in life. Areas of Emotional Intelligence are demonstrated by attitudes, dispositions, and values associated with excellence in all realms of human behavior and performance (Goleman, 1995; Perkins, 1995). Goleman asserted (1995) that success in life may depend more on Emotional Intelligence than intelligence or IQ. The business and marketing arenas have used the research and various measurements of Emotional Intelligence extensively to provide insight and professional development for sales people, managers, and trainers in order to boost sales and to promote collegiality. Very little Emotional Intelligence research has been applied to the field of education and teacher preparation.

Collinson (1999) asserted that past research dealing with teacher excellence has primarily focused on the technical and observable aspects of teaching, not the unseen and intangible qualities of effective teachers such as empathy, hope, compassion, persistence, enthusiasm, cooperation, etc. Collinson's research focused on three primary characteristics of excellent teachers: professional knowledge, interpersonal knowledge, and intrapersonal knowledge. According to Collinson, professional knowledge consists of subject-matter knowledge, curricular knowledge, and pedagogical knowledge. Excellent teachers show their concern for this category by pursuing graduate degrees, joining professional organizations, and insisting that the primary goal of their teaching is a life-long love of learning in their students. Interpersonal knowledge consists of relationships with students, the local community, and the educational community. Interpersonal skills go beyond simple social skills to include empathy, trust, respect, tolerance, honesty, and political awareness. Intrapersonal knowledge is an understanding of how one's

disposition and ethics shape the decisions one makes. Intrapersonal knowledge is developed through introspection and self-reflection.

Collinson asserted that teacher education programs teach preservice teachers how to communicate and collaborate with children but not adults. The National Council for Accreditation of Teacher Education (NCATE), the accrediting agency for all federally funded teacher education programs in the United States, presently requires teacher education programs to assess and monitor the dispositions of preservice teachers as a means of predicting future effectiveness in the field.

Collinson's (1999) assumptions are founded on the research of Goleman's (1995) theory of emotional intelligence and Perkins's (1995) theory of reflective intelligence. Emotional intelligence and reflective intelligence provide insight into the disposition, attitudes, and values associated with excellence in all realms of human behavior and performance. Goleman defined emotional intelligence as the abilities that help people fare better in life, including self-control, zeal, persistence, and the ability to motivate oneself. Goleman asserted that self-awareness, impulse control, empathy, enthusiasm, patience, persistence, and other emotional skills help people succeed in school and in life. Emotional intelligence may contribute 80% to a person's success in life, and IQ may contribute 20% to a person's success in life. When teachers understand their own level of emotional intelligence and its impact on their choices as individuals and as teachers, they will more likely understand students' needs more fully, form strong bonds with students and colleagues, cut stress, manage time better, and reach goals more readily and easily.

Emotional intelligence is primarily based upon interpersonal knowledge and intrapersonal knowledge. Interpersonal knowledge is characterized by social awareness

and relationship management. Intrapersonal knowledge is characterized by self-awareness and self-management. Goleman (1995) asserted that people who do not develop emotional intelligence limit their normal development. Two of the most important characteristics of the emotionally intelligent that impact teacher excellence are self-awareness and hope. Self-awareness is defined as knowledge of one's feelings and reactions. Hope is defined as optimism that helps people set higher goals, work hard to achieve those goals, and find solutions to obstacles that stand in the way of reaching those goals. Table 1 is a visual representation of the four emotional intelligence constructs and their respective characteristics.

Table 1
Constructs and Their Characteristics

Cluster	Characteristics
Self-Awareness	emotional awareness, accurate self-assessment, self-confidence
Self-Management	self-control, trustworthiness, optimism conscientiousness, adaptability, initiative, achievement/goal-setting orientation
Social Awareness	empathy, organizational awareness, service orientation
Relationship Management	developing others, inspirational leadership, influence, communication, change catalyst, conflict management, building bonds, teamwork and collaboration

Reissman's (1999) research focused on five areas of emotional intelligence and how they specifically apply to classroom teachers. Teachers can use specific strategies within these five areas to increase their effectiveness and impact student learning. Reissman's (1999) five areas of emotional intelligence that may apply to teachers are as follows: (a) know thyself, (b) keep emotions in check, (c) exercise your empathy, (d) get motivated and set goals, and (e) use social skills and manage relationships.

In category one, a teacher must be continually self-aware, which means to recognize a feeling as it happens. If self-awareness is fully realized in people, then

unexpected emotions will not take them by surprise. Reissman suggested that to keep positive emotions flowing within the classroom, teachers should teach the things they love in a manner that they also enjoy. Joy is contagious, so in all planning and instruction, teachers should consider their likes, dislikes, strengths, and weaknesses and plan and instruct in a positive manner.

The second category of emotional intelligence for teachers is keeping emotions in check. Teachers must have their emotions in check, so they can be prepared to deal with unexpected emotional outbursts of students. When children are disruptive, rude, or unmanageable, they usually have an underlying reason for this behavior. Teachers who are calm, patient, and confident can generally find out why a child is really behaving a certain way without getting angry or frustrated.

The third category of emotional intelligence for teachers is exercising empathy. By looking at issues from students' perspectives, teachers can gain greater insight into the problem and identify the means of solving the problem. Teachers must ask themselves the following questions to clarify situations in order to make the best decisions: (a) What might be causing this behavior or request? (b) Is there any misinformation that I need to clear up? (c) What would I want to see, happen, or hear if the roles were reversed?

The fourth category of emotional intelligence for teachers is getting motivated and setting goals. Teachers must set attainable goals for themselves and their students. Persistence and enthusiasm are two skills that help people reach goals. By reaching goals, teachers and students feel the satisfaction that comes from perseverance and determination.

The fifth category of emotional intelligence demonstrated by effective teachers is developing social skills and managing relationships. Teaching is an interpersonal endeavor. Building good relationships is at the core of this category. In order to build better relationships with students and colleagues, Reissman (1999) suggested the following: (a) take time to ask about extracurricular/non-school related interests and hobbies, (b) compliment others on what they do well, (c) offer assistance to new students and teachers, (d) share ideas and opinions with students and colleagues, and (e) spend time socializing with students and colleagues to get to know them on another level.

Consider the following quotes from secondary students regarding what makes a teacher effective (Kellough & Kellough, 2003):

> A great teacher is someone you can talk to about things. Someone who takes time out to help give you a better understanding with problems that seem impossible. Who will not allow you to settle for a *C* but inspires you to strive for an *A* (p. 58).
>
> A great teacher respects students and appreciates them, and makes them learn a lot and tells us what we need to do to have a good job in life (p. 58).
>
> A great teacher has patience and treats everyone equally. She is attentive to what's going on in the classroom. In addition, she makes school fun and exciting (p. 58).
>
> Great teachers are educated, willing to teach and reach out to the students, patient and firm, and have discipline in the classroom. They establish trust and respect, thus receiving the same from their students. They fill the classroom atmosphere with a sense of understanding. Perhaps most important, they shape the structure of the lesson around having fun, making learning easier (p. 58).

If the research is accurate, teacher education programs need to address professional knowledge, as well as interpersonal and intrapersonal knowledge of preservice teachers to fully prepare them for the expectations and qualifications needed to be an effective teacher.

In a pilot study in the fall of 2002, Ross, Hubbard, and Ross (2003) surveyed preservice teachers to generate qualitative data regarding their perceptions of emotional

intelligence and its potential impact on teacher effectiveness. The survey data was compiled and analyzed using standard methods for qualitative analysis including coding data for emerging themes and constructs. The majority of participants in the study reported that content area expertise was the most critical factor in effective teaching; a belief supported by the curriculum of most teacher education programs.

In college classrooms and in clinical experiences, teacher educators must begin to address the interpersonal and intrapersonal qualities and characteristics of effective teachers in an effort to fully educate and prepare preservice teacher candidates for future success in the field. The Emotional Competence Inventory-University Edition is a valuable tool that can be used in any field for those interested in developing people who are fully aware of themselves as individuals and as members of larger communities in which emotionally healthy interpersonal interaction is a prerequisite to success and effectiveness.

METHODOLOGY

Instrument

As a means of measuring levels of Emotional Intelligence effectively, Daniel Goleman, Ph.D. and Richard Boyatzis, Ph.D. developed the Emotional Competence Inventory-University Edition (ECI-U) Goleman authored *Emotional Intelligence* and *Working with Emotional Intelligence*. Boyatzis authored *The Competent Manager* and *Innovation in Professional Education*. The ECI-U measures emotional intelligence levels and provides opportunities for personal reflection, goal setting, and resources for further study. The ECI-U focuses on four constructs of emotional intelligence: self-awareness,

self-management, social awareness, and relationship management. This is a 63-item self-scoring assessment designed specifically for use in academic settings. The latest version of the ECI-U features 360-degree feedback, which includes five extra assessments to be completed by people who know the participant well enough to provide accurate feedback. The 360-degree feedback allows participants to judge the accuracy of their own perceptions by comparing them to the perceptions of others. This tool was not utilized for this study.

Participants

For this study, the ECI-U was administered to nine undergraduate students and seven graduate students enrolled in a teacher education program. The undergraduate students were college seniors enrolled in secondary education methods courses during the semester prior to student teaching. The undergraduate participants represented all content areas such as English language arts, social science, math, and science. The graduate students were enrolled in the elementary Education Specialist's program and were all employed as elementary teachers or librarians in local school systems.

Data Analysis

The data were analyzed using standard procedures for qualitative analysis. Data were coded to determine where themes and constructs emerged. For the Inventory portion of the instrument, percentages were calculated to quantify the number of responses that were below a 3.0 in any given category. No statistical comparisons were made to see if significant differences existed between the two groups because of the low number of participants.

Responses in section two of the instrument, Interpreting Your Data, were evaluated by the researchers to determine if participants only repeated the information stated in the Inventory or if they added personal insight and response to the prompts in this section of the Inventory. Only graduate student participants completed section three of the instrument, Creating Your Emotional Intelligence Competency Development Plan. The researchers analyzed this section to see where themes and trends emerged. The researchers also held informal discussions with participants to determine participants' perceptions of the ECI-U as a valid and helpful measure to determine strengths and weaknesses in the area of Emotional Intelligence.

Results

For the Inventory, there was only one area in which undergraduate and graduate participants had the majority of response: emotional self-control. Emotional self-control is defined as, "The ability to keep your impulsive feelings and emotions under control. It is being able to restrain negative actions when provoked, when faced with opposition or hostility from others, or when working under pressure" (Goleman & Boyatzis, 2001, p. 13). The undergraduate participants only had one response of below 3.0 in each of nine categories: emotional self-awareness, accurate self-assessment, adaptability, optimism, initiative, service orientation, inspirational leadership, conflict management, and building bonds. Besides the previously mentioned areas, the undergraduates scored 3.0 or above in all other categories.

The graduate student participants had only one response of below 3.0 in each of nine categories, which are as follows: emotional self-awareness, adaptability, empathy, organization awareness, service orientation, developing others, inspirational leadership,

change catalyst, and influence. Twenty-eight percent indicated trustworthiness, building bonds, and teamwork and collaboration as areas of needed growth and development. Forty-two percent of the graduate students indicated achievement orientation, initiative, and conflict management as areas of needed growth and development.

Category totals for all participants indicating areas of needed growth are as follows: (a) self-awareness, 3; (b) self-management, 20; (c) social awareness, 3; and (d) relationship management, 11. The majority of participants reported areas of needed growth and development in the two areas of management: self-management and relationship management.

In general, the undergraduate student participants gave themselves high scores, which are scores above 3.0, in the majority of areas. The undergraduate participants only had a total of 12 scores below 3.0 for all nine participants; whereas, the graduate student participants had a total of 29 scores below 3.0 for all seven participants. This may indicate that the graduate student participants seemed to be more realistic in their interpretations and awareness of their own behavior and feelings.

For responses in section two of the Inventory, Interpreting Your Data, the majority of participants only parroted the responses indicated by their numerical totals on the Inventory. However, the undergraduate student participants indicated that their main challenge for the future was their upcoming student teaching and college graduation. Graduate student participant response focused on earning the Education Specialist's degree, improving their teaching and student achievement, and dealing with children.

Graduate student participants completed section three of the instrument entitled, Creating Your Emotional Intelligence Competency Development Plan. Responses on this

plan were very specific and referred to things such as improving relationships with loved ones and spouses, speaking up for themselves, reducing stress through physical activity, networking by taking part in professional organizations, being aware of feelings and reactions, and being more receptive and less reactive to constructive criticism.

The informal discussions held with participants regarding the usefulness of this instrument were positive in nature. The majority of participants expressed appreciation for the opportunity to complete such an instrument focused on self-assessment, reflection, and self-improvement, and the majority were not surprised by the results. One graduate participant said that completing the ECI-U was something akin to doing a Bible study. The results were used by participants to promote self-awareness and to create a dialogue regarding the importance of Emotional Intelligence for novice and experienced teachers. The results were used by the researchers as general indicators of undergraduate and graduate student perceptions of their own levels and degrees of emotional intelligence and awareness of this issue.

CONCLUSION AND IMPLICATIONS

Emotional Intelligence represents two of the three major areas of knowledge critical for effective teachers: interpersonal and intrapersonal knowledge (Collinson, 1999). Considering the findings of this study and the literature on effective teaching, it is arguable that teacher education programs are not providing comprehensive and/or adequate teacher training.

In order to create teachers who are comprehensively prepared to serve as effective classroom teachers, teacher education programs must incorporate research and training

on Emotional Intelligence into teacher preparation programs. The incorporation of Emotional Intelligence into the teacher training curricula may increase preservice teachers' awareness in two of the major areas of knowledge for effective teachers. In addition, assessment methods such as the ECI-U can assist undergraduate and graduate students in teacher education in gaining an awareness of their level of emotional intelligence and its impact on effective teaching and the quality of relationships. The ECI-U instrument is available for purchase to university personnel who hold terminal degrees through the Hay Group, Inc.

The importance of emotional intelligence and its impact on the ability to effectively serve as classroom teacher cannot be overstated. As our schools become more diverse, as teachers are challenged to address a variety of student learning styles and ability levels, and as our local communities continue to evolve into global communities, classroom teachers now more than ever need to have a better understanding of themselves in order to effectively serve as classroom teachers.

Regardless of these factors, it is obvious that teachers or any professional working with others needs to be aware of their Emotional Intelligence level. This is perhaps particularly true for teachers considering their role and responsibility as leaders, mentors, and change agents (Rogers & Renard, 1999). The concept of Emotional Intelligence provides a research- based method of accomplishing this task. By placing increased emphasis on Emotional Intelligence through teacher education curricula, teacher education programs have the opportunity to create a better understanding of Emotional Intelligence and its impact on effective teaching and relationship driven teaching. According to Caine and Caine (1994), "Relationships in the classroom have an impact on

achievement because ‘the brain does not naturally separate emotions from cognition, either anatomically or perceptually” (p. 34). Children need teachers who are aware of themselves and mindful of their impact on and interaction with others—intellectually and emotionally.

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LEARNING ADVENTURES BEYOND THE PRINTED PAGE: THE FIELD BIOLOGY PROGRAM AT GRANADA HILLS CHARTER HIGH SCHOOL

HELEN L. KENNEDY, PH.D.
GRANADA HILLS CHARTER HIGH SCHOOL
LOS ANGELES, CALIFORNIA

Learning Adventures beyond the Printed Page: The Field Biology Program at Granada Hills Charter High School

ABSTRACT

Granada Hills Charter High School is the Nation's largest conversion charter high school developed jointly by the local community parents, school faculty and staff, and public education. The Field Biology Project at Granada Hills Charter High School is an innovative, challenging program combining academic content exploration with a research project for high school biology students. The program was developed to promote academic success in science for students of limited English in the multiethnic communities as well as their peers. Beginning with initial content immersion in the Fall Semester, Field Biology students gradually gain awareness of knowledge demands and opportunities through a curriculum designed to open their eyes and provide them with the chance to experience at first hand the world of a field biologist. By the end of their academic year in biology, they have researched a national park in the United States, participated in on-line research with one or more national park naturalists, researched a topic of interest related to their national park, developed a written paper which is incorporated into their Research Group's "published" book, created a poster board session to assist their peers in gaining more knowledge about the national park, designed with their Research team a computer slide presentation which naturally fits with their various research topics and defended their research findings in a formal presentation to their peers and an evaluation committee.

INTRODUCTION AND RATIONALE

Granada Hills Charter High School is the Nation's largest conversion charter high school developed jointly by the local community parents, school faculty and staff, and public education. Designed to prepare students to be contributing members of society in the 21st century, Granada Hills High School, located in the San Fernando Valley portion of Los Angeles, California, converted to Charter status on July 1, 2003. Granada Hills Charter High School was conceived, developed and implemented by parents of the

Granada Hills community and Granada Hills High School faculty and staff, and chartered by Los Angeles Unified School District. In August 2003, there were more than 3800 students enrolled in 9th through 12th grade. This past spring the Granada Hills Charter High School received its Western Association of Schools and Colleges Accreditation to 2006.

The Field Biology Project stands out as a unique high school science research program. Its mission is to create a challenging science research year as an instigating event to future scientific research endeavors, its integration into the four-year curricular plan of Granada Hills Charter High School and its connections to research-based methods of teaching and learning. The purpose of the Field Biology Project (FBP) is to provide students with the opportunity to learn through experience in an environment where they make valuable connections between learning in the classroom and learning beyond the school. The net result of the student's experiences during the FBP has the potential to encourage students to grow in the cognitive domain as well as in the social and personal domains.

During the student's year in biology, the FBP culminates in an intensive individual research-based project in an area of interest, an academically rigorous group research project, and a formal defense of the overall experience and individual research findings to their peers and review committee. These experiences are preceded by prerequisites which prepare the students to succeed at each phase. An intense first semester immerses students in key biological theories and concepts utilizing scientific research methods which will be used as a foundation for further investigation in the

subsequent semester. The FBP formally begins during the second semester of the academic year.

The faculty and staff of Granada Hills Charter High School (GHCHS) firmly believe that all students should be held to high academic and learning standards. They recognize that all students are at different levels of development and have different learning and work styles. For this reason, they incorporate a variety of ways for students to meet those expectations through a significant commitment of staff time and resource to support individual needs, and the positive, active involvement of every member of the instructional staff in the process. They also realize that many students select careers which are popular in the media or with which the student may have a personal connection. To broaden the students' career perspectives, the science faculty at GHCHS has begun development of research projects integrated into the science curriculum for students to pursue utilizing their current interests, academic background, strengths and interests in further education as they select a career on which to focus. The Field Biology Project is the first science research project to be implemented at GHCHS.

THE FIELD BIOLOGY PROJECT

Background and Description of the Program

Prior to the implementation of this curriculum, the science department researched existing programs which challenged traditional approaches to secondary school science education and which encouraged students to engage in profound, rigorous and individualized educational experiences. Significant impact on the development of the original vision for the Field Biology Project and to continue to create a quality learning

community for students came from the higher education science curriculum. First, discussion reflected on individual experiences that had impacted or influenced science faculty members during their college science study years. From these informal discussions, the curriculum was refocused to the smaller learning community design in which all students would be engaged, would undertake significant, individualized research projects and authentic assessment, and would therefore be active participants in their own growth. Based upon these reflections, the initial focus of implementing a research component in the science curriculum was pointed at the biology course of study where most high school students commence their science studies in secondary school.

Additionally, an article by Conley (2001) outlined several problems associated with the traditional senior year in high school which is influenced by the preceding academic years. Conley wrote that students have lost interest in school by their senior year. They spend more time working and socializing than studying, despite claiming to understand the importance of a good education. These adolescent tendencies are exacerbated by the significant challenges of the traditional educational system itself: limited capacity for change, lack of qualified teachers and counselors, widespread student tracking, low expectations for student achievement, inadequate assessment systems and a sense that learning needs to happen in the classroom during the academic school year. This article and the works by Meier (1995) and Sizer (1992) with similar conclusions reconfirmed that the Field Biology Project responded to the GHCHS science faculty's conclusions from empirical evidence—students tend to be bored and waste their time at the very moment when they need to stay focused on their long-term goals and life plans.

The Field Biology Project

The Field Biology Project (Kennedy, 2002a) was developed based on the belief that students need to have opportunities to link what they are learning in school to the real world. This belief has been a strong conviction of the staff of Granada Hill Charter High School since its inception. The primary purpose of the FBP is to provide students with an opportunity to learn through experience in an environment where they can make valuable connections between learning in the classroom and learning beyond school. The goal is to enable them to become self-initiating and self-regulating learners by:

- Gaining awareness of career and educational opportunities;
- Investigating their individual and work styles;
- Gathering hard and empirical data related to their research question in a supervised, work-based learning experience;
- Evaluating what they learned through their research in a final reflection essay;
- Presenting their findings and defending them to a committee of peers and involved adults from the faculty.

This experience is designed to assist students in developing an awareness of the skills and attitudes required to function as productive, contributing members of the community. It enables students to be involved in real-life problem solving, in which they are regarded as valuable and contributing individuals whose ideas, opinions and suggestions are respected and taken seriously.

The Field Biology Project is a program which includes accelerated block, on-line contact, the Field Biology Workshop, and the Field Biology Defense. It is designed to be taught in ten- week seminars for a 4x4 block schedule but was implemented on a more traditional schedule with a twenty-week semester.

Accelerated Block

The Accelerated Block (Kennedy, 2002b)is a twenty-week course that is required for all Field Biology Project students. It is an individualized seminar to help students develop the focus, materials, skills and plan for completing the Field Biology Project components of an individual paper and Field Biology Defense. Successful completion is a prerequisite for entering the Field Biology Project. There are three components: Learning about Biological Theories and Applications, Learning about Research Projects in Biology and Research Skills, and Developing a Biological Science Research Portfolio.

- In *Learning about Biological Theories and Applications*, students explore and investigate the chemical basis of life, cell structure and function, photosynthesis and respiration, nucleic acid and protein synthesis, cell growth and functions, and genetics. They also explore the effectiveness of various methods of research.
- In *Learning about Research Projects in Biology and Research Skills,* students investigate possible research projects in biology and the related career using various computer search engines. Through their research, students identify a research project of interest at selected national parks located in the United States and design a time line of the requirements for seeking a job in a particular pathway by which they could pursue their selected research project.
- In *Developing a Biological Science Research Portfolio*, students create a comprehensive portfolio, which contains many of their laboratory reports and reflective responses, their autobiography, a personal mission statement, their resume and other documents developed throughout the term based upon specific biological constructs and themes as well as possible research questions to pursue as their Field Biology Project.

On-Line Contact

The On-Line Contact is the second part of the project and the prerequisite for the Field Biology Workshop. Students complete on average 75 hours of field work over a ten-week period while in e-mail communication with a National Park Service naturalist at the national park where the student's individual research interest is located. Students

work in laboratory research groups with the national park naturalist who provide meaningful learning opportunities for the students.

During this time, students are required to write daily/weekly reflections on their research experience and its connection to their individual research question developed in the Accelerated Block. They are also to gather specific data through a survey of their colleagues or through individual interviews. Students document their participation and on-line communication in the Biological Science Research Portfolio, shared weekly with the Field Biology Project Coordinator and other students in the seminar. Finally, students review traditional sources of information for additional research and begin designing and developing their Field Biology Research Project which will help them communicate their findings from the research during their defense.

Field Biology Workshop

After successfully completing the On-Line Contact seminar, students enter the Field Biology Workshop. This ten-week course has three major components: the writing of the Field Biology Individual Research Paper and Laboratory Research Group Book; the development of the Field Biology Individual Poster and Laboratory Research Group Computer Slide Presentation; and preparation for the Field Biology Defense.

Field Biology Individual Research Paper and Laboratory Research Group Book. The Field Biology Individual Research Paper is an 18-20 page research paper in which students present the results of their research process on a specific domain (e.g., geological, historical, botanical, or zoological) of their national park. In the Laboratory Research Group Book, the Laboratory Research Group uses the Individual Papers as separate chapters to create one volume of work while collaborating on the introductory

chapter for the national park and the final chapter where the members reflect upon their research results, the importance of the findings and the implications for future research.

Field Biology Individual Poster and Laboratory Research Group Computer Slide Presentation. The Field Biology Individual Poster is created by the student researcher. This task's function is to enable the student to present his/her findings in a concise manner that will assist student peers in learning and reviewing the information. It is through this poster and the computer slide presentation that the peer students gather information to assist them on their final exam in biology. The Laboratory Research Group Computer Slide Presentation is developed by the Laboratory Research Group. The group members compile the information from the various individual research papers to develop a comprehensive computer slide presentation to assist them in their Field Biology Defense as well as enable their student peers to learn about the four key domains (geological, historical, botanical, and zoological) of the researched national park.

Preparation for the Field Biology Defense. Students prepare for their formal Defense by developing their overall presentation. The students will utilize the Individual Posters of each laboratory group member, data from the Individual Research Papers and Group Book, and any technological support especially the computer slide presentation. By practicing their presentation with other students for feedback, the students develop a better sense of self and confidence in being able to discuss scientific information. Successful completion of the elements of the Field Biology Workshop is required before students can schedule their defense during the week before final exams.

Field Biology Defense

The Field Biology Defense is the culminating experience of the Field Biology Project. Before a committee of 3-5 adults and an audience of student peers, a Laboratory Research Group presents an informative discussion about their national park. The Research Group discussion requires the students to give a 15-minute individual presentation in which they discuss their research project focusing on how their research is interrelated to other research within their laboratory research group, the experience they had with their On-Line Contact, present their research findings and exhibit their Individual Poster Session and display their computer slides. The committee then questions the student on his/her methodology, conclusions and personal reflection having participated in the FBP. Members of the Defense Committee typically include the Field Biology Project Coordinator, a Master or Doctoral Candidate from a local university, a teacher of choice, and student peers. The experience concludes with a reception to honor the students' successful completion of the Field Biology Project.

RESULTS OF THE IMPLEMENTATION

Students are changed in a number of ways by their participation in the FBP. They:

- Demonstrate an increased level of independence, responsibility and self-confidence;
- Develop a more informed understanding of their selves;
- Recognize the elements of strong workplace etiquette and its importance to success;
- Have a realistic knowledge of what "research" is and the expectations of scientists;
- Develop greater understanding of the importance of effective networking, communication, and on-the-job learning;

- Possess numerous important professional and scientific documents in a Science Research Portfolio.

The Field Biology Project is clearly aligned to meet the State of California Science Content Standards in Biology/Life Science for 9th through 12th grade as well as the scientific research component that the University of California Board of Regents is currently developing as a component for admissions by Freshmen. Through a series of authentic projects and experiences throughout the course of the FBP, students are exposed to each of the ten stated standards and are expected to achieve a significant level of mastery as a requirement for passing Biology. Choice is present at each stage of the process with students selecting research topics on which to focus their investigation and eventual research, networking to identify an On-Line Contact in an area of personal interest, creating an individualized manner in which to present their research findings and being able to integrate into a larger group component for the defense. Students have identified such diverse Field Biology Projects as soil erosion in the Grand Canyon; outcomes of the 100-year flood (1996-1997) for Yosemite; rediscovering the Craighead studies of the Yellowstone bears; current forest recovery from the 1919 fire in Acadia; the return of the Florida panther to the Everglades; cultural importance of Glacier and "Going to the Sun" to Native Americans; genetic diversity of Haleakala's songbirds demonstrating Darwin's theory of natural selection and evolution; victorious voles of Denali's winters; and the discovery of a new species of amphibian in a Sonoran Desert stream, Organ Pipe Cactus National Monument, to name but a few.

There are three major outcomes of this program: first, the students gain from the experience greater knowledge about potential careers and daily responsibilities of professionals in those careers. Second, they are able to make informed decisions about

whether or not to pursue a particular path for more information when conducting research. In many cases, students find that they very much enjoy their first research choice and begin the process of actively preparing to pursue educational paths to assist in entering that career. They seek out college advisement or academic counseling. In other cases, students discover that they need to consider a different future; they may lack certain academic preparation, find that the daily grind is not interesting or identify a career they had not yet considered because of a lack of exposure. Third, they have gained experience in real-world problem solving with reasoned professional adults where they are treated as true members of the team.

This program is effective for several reasons. Several students considered summer science classes at local colleges and universities. The students have given consistent feedback about what they liked and what they felt needed to be changed to improve the program. Parents have also communicated their positive opinions and constructive criticisms about the FBP overall and their recognition of the individual growth that their student has experienced with this process. This feedback is especially important since the FBP continues to be a work in progress. Finally, students utilize their awareness of what scientists want, community trends and workplace expectations as they continue their extracurricular activities and seek out further opportunities in their fields of interest. They have also incorporated their new knowledge and experience into their research for appropriate college and/or university programs, community service opportunities, public service appointments or immediate employment.

The FBP is designed to meet a wide variety of student and faculty needs in ways, which draw on the unique strengths that each brings to the entire experience. Early in the

process those who participated gained a shared understanding of what work means to each and the ways in which professionals move from school to work. Later, students and On-Line Contacts alike develop meaningful relationships in the context of the research, share their unique perspectives on work and school, increase each other's comfort level and understanding of the other as well as promote strong ties within the community.

REPLICATION OF THE FIELD BIOLOGY PROJECT

The Granada Hills Charter High School explicitly considers replication of unique elements of its curriculum to be an inherent part of its mission. Currently, the science faculty at GHCHS is actively involved in preparing for the replication of the FBP. Currently, specific curriculum materials—an Introduction, a Teacher Handbook with lesson plans and master copies for all student materials and a Student Handbook—are being developed. This past summer, faculty began consideration of a research component for Chemistry. Finally, the science faculty is exploring grants and other sources of funding which would provide staff and resources for the express purpose of helping other teachers and schools adopt the Field Biology Project.

SUMMARY AND CONCLUSIONS

The Field Biology Project at Granada Hill Charter High School is an innovative, challenging program of biological science career exploration as well as a research project for high school biology students. Beginning with initial accelerated block learning in the first semester, Field Biology students gradually gain an awareness of biology knowledge and scientific research opportunities through a curriculum designed to provide them with

the chance to experience the world of scientific work and research. By the end of the second semester, they have researched biological science topics, developed a Biological Science Research Portfolio, assessed their personal strengths, participated in an On-Line Contact, researched a topic of interest related to a national park, written a Field Biology Individual Research Paper, collaborated with their Laboratory Research Group to create a Research Group Book, developed a Field Biology Individual Poster and a Laboratory Research Group Computer Slide Presentation which naturally integrate individual research findings on one national park and defended their research findings in a formal presentation to an evaluation committee.

Therefore, the FBP encourages students to take charge of their education so that they can ultimately achieve their individual goals for further education and/or employment. Students are fully supported in their efforts to achieve the high expectations at every step of the way by the carefully developed curriculum, the teachers instructing the courses, the Field Biology Project Coordinator, the entire staff of GHCHS as mentors and coaches, the On-Line Contacts, parents and peers. Through the FBP, students gain a sense of both personal achievement and academic success at an individualized level and a group research level. While there continues to be obstacles to implementing this complex and demanding program, the science faculty sense that the benefits far outweigh those challenges.

The true test of the program however lies in its impact on student growth and achievement. With only five classes of students in one academic year having completed the major components and successfully promoted to another grade level, the science faculty has to rely on empirical data, observations and personal comment to evaluate the

FBP initially. The wide range of research topic experiences, the positive reflections from students in their final evaluations, the obvious skill development demonstrated in the final defenses, biology final examinations, and the clear sense of personal pride in a challenge met and a job well done confirm the value of the Field Biology Project.

The Field Biology Project is designed to act as either an introductory experience to scientific research or is envisioned to be utilized as a capstone. Incorporating many of the skills and content GHCHS students are expected to master in order to graduate from GHCHS, the FBP transforms the biological science experience into one that is academically and personally challenging. Interviewing, writing, researching, product creation, formal presentation and reflection all combine in a personalized program that starts and ends with the student. Students who have successfully completed the FBP have demonstrated significant affective growth as well. All have gained increased levels of personal responsibility, significant on-line networking experience, strong decision making skills, a sense of pride in themselves and their accomplishments, greater comfort with adults and new or unfamiliar situations, and an understanding of the true need for life-long learning.

In addition to reinforcing students' self concept, completing the FBP has also helped create an awareness of the value of being a well rounded and a well-educated person with many and varied skills. The individualized nature of the FBP means that all students challenge themselves in ways that are appropriate to their strengths and weaknesses. They also receive commensurate support to ensure that they experience success in meeting those challenges. The field work-based components of the program show that all learning does not happen in the classroom and is not the restricted privilege

of academically successful students. For those students with a history of good grades on tests and positive feelings about class, it encourages them to achieve in new and more authentic ways. For those students whose strengths lie in interpersonal communication, creative problem solving, development of new ideas and projects, to name a few, the Field Biology Project reinforces the value of those skills and talents in the large society outside of school.

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STUDENT REFLECTIONS ON THE FIELD BIOLOGY PROJECT

"Now that I look back at this year, I realize that I've accomplished a lot more than what I had expected. I feel like I'm touched; I'm changed … besides I learned many important facts about the national parks … learned how to write a research paper and present in class. I actually learned two things—one was skill and other one was knowledge—at the same time."
Diako, Period 1, Field Biology Project 2003

"I will continue to learn more about biology, but will never forget the valuable lessons from this Field Biology Project. I think the *most* valuable lesson that was indirectly taught to me was that no matter how much I learn, our knowledge of the world will constantly be growing."
Anjali, Period 2, Field Biology Project 2003

"I was unquestionably influenced by this course … Photographs of wolves and exotic birds truly influenced/inspired me to become a photographer which was a career option I never thought of previously. Bottom line is this course broadened my horizons."
Julianne, Period 3, Field Biology Project 2003

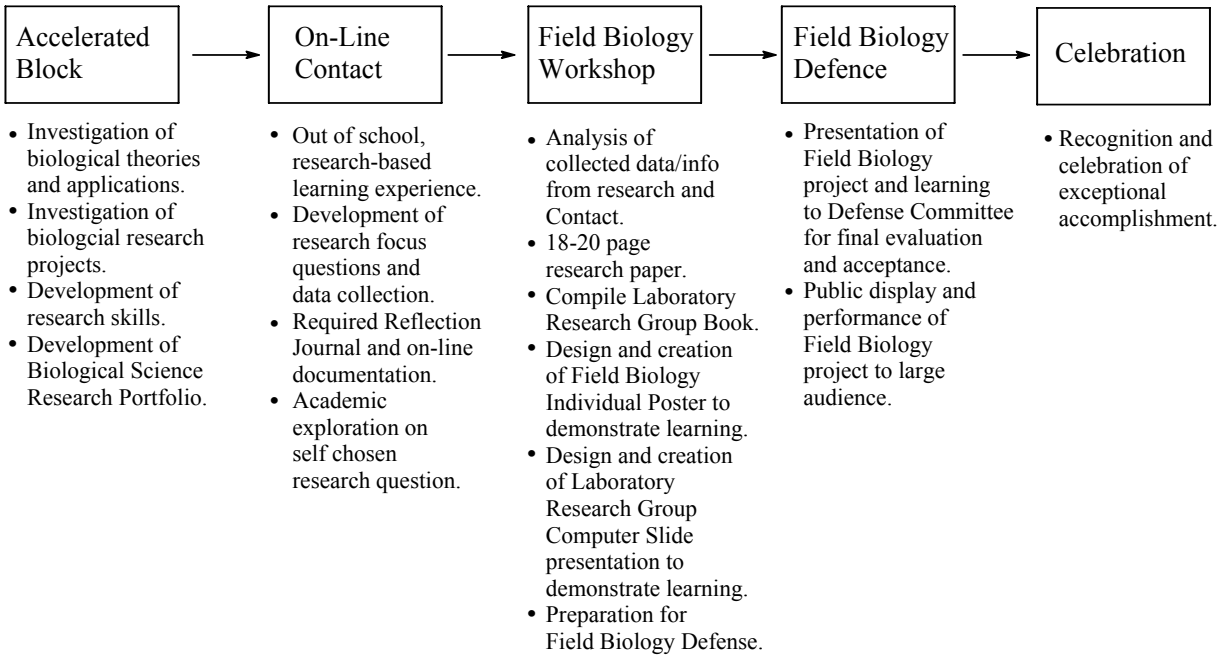
"Whether we were studying Double Helixes or Climbing Half Dome (video), it wasn't half bad. Sure I was lost a lot of the time but I tried hard and managed to stay afloat … We spent a lot of in- and out-class time preparing our project … including the parts that never got saved after spending hours with my dad and on-line to Hawaii."
Maggie, Period 3, Field Biology Project 2003

"This class has taught me a lot about the different facets of life. Some things I never even knew existed or knew how to do I've accomplished in this class … learned about the human body, plants, animals, and about all the different national parks of the US. I appreciate what I've learned from being in this class and it's been fun."
Ian, Period 4, Field Biology Project 2003

"During the national park presentations I learned a lot about basically everything about the park (history, geology, botany, zoology) … finding each fact given about the park very interesting, especially the pictures. However, *all good things must come to an end*, and if there is anything that I've learned through this statement, is to keep this fact in mind if I find myself getting to attached, thanks for the good times."
Amir, Period 6, Field Biology Project 2003

"I learned many new words that I didn't have a chance to learn in English class … about many scientists (past and present) and the new things that I didn't know. I felt like it will be wonderful if I have more time to learn about biology … which will happen at university."
Sunghyun, Period 6, Field Biology Project 2003

Figure 1: Flowchart of Field Biology Program



THE EDUCATIONAL ACCESS PROJECT: DEVELOPING AN EARLY INTERVENTION PROGRAM TO ADDRESS PREPAREDNESS AND ACCESS TO POST-SECONDARY EDUCATION FOR UNDERREPRESENTED MINORITY GROUPS

SAMUEL T. LOPEZ
JOHN FALCONER
JUAN C. GUZMAN
AND
JULIE A. DINSMORE

UNIVERSITY OF NEBRASKA
KEARNEY, NEBRASKA

The Educational Access Project: Developing an Early Intervention Program to Address Preparedness and Access to Post-Secondary Education for Underrepresented Minority Groups

BACKGROUND

When teachers look out across their classrooms, they see the faces of American students have changed. The recent U. S. Census (2000) clearly indicates the population of the United States is becoming more diverse with all categories of ethnic minorities increasing in numbers, while the total number of Caucasians has declined. The group accounting for the largest increase throughout the country is the Hispanic population, growing from 8.99% in 1990 to 12.55% in 2000. A recent report by the Education Commission of the States (2004) projects that by the year 2015, nearly 21% of the school age population (0-24 years of age) will identify themselves as Hispanic while the Caucasian population will decline from 70% to 58% in this same category (U. S. Census, 2000). Although the Hispanic population continues to grow, as a group they lag behind in several educational categories, including college attendance, bachelor degree completion, and graduate/professional school enrollment. With the increase in the Hispanic population it seems imperative that these barriers related to preparedness for and access to post-secondary education be effectively addressed.

Over the last decade, Nebraska has experienced this same dramatic increase in its minority population, with Hispanics also accounting for most of this growth. While Omaha and Lincoln, the major population centers of the state, have experienced large increases, many rural counties of Nebraska have higher rates of growth in minority

populations ranging from 4.7% to 25% (U.S. Census, 2000), and they have continued to see this growth through the early years of the 21st century.

Nebraska also boasts the third highest rate of adults with a high school diploma nationally ("Dropout Rates", 2003), but the benefits of the public education system are not reaching the Hispanic population. Recent studies (Education Commission of the States, 2003) indicate that 53% of Hispanics in Nebraska have less than a high school education, compared to 11% of Caucasians. Having less than a high school education not only represents a lack of preparation, it also impacts access to higher education. Studies show, only 11% of Hispanics in Nebraska have a college degree, compared to 32% of Caucasians (Education Commission of the States, 2003).

Further investigation indicates the issues of preparedness and access to higher education go beyond ethnicity. In addition to its increasing minority population, Nebraska is home to some of the poorest counties in the United States. Research indicates students who are the first person in their family to attend college generally come from lower income households. Studies also show, students from lower income families generally enroll in college at a much lower rate than students coming from higher income families (Perna & Swail, 2001).

In the mid 1990s, the University of Nebraska system placed the diversification of its student body among its top priorities in response to the changing demographics throughout Nebraska. This issue was endorsed by declarations of support from the Governor's office, the Nebraska State Legislature, and the Nebraska Board of Regents, the governing body for the state university system. The University of Nebraska at Kearney (UNK) is one of four campuses within this system. The campus, located in

central Nebraska, serves the central and western regions of the state, and is surrounded by counties where up to 18% of the population is foreign-born (U. S. Census, 2000). UNK, therefore, is well positioned to address secondary education challenges for new immigrants, increase access to higher education for several at risk groups, and improve institutional diversity.

Although the public school population has become increasingly diverse in the UNK service area, in 2003 96% of the UNK student population identified themselves as Caucasian. Hispanic students, who constituted 8.5% of the Nebraska public school population in 2003 (Nebraska Department of Education, 2003), continued to be underrepresented at UNK, and accounted for only 2.4% of the UNK student population (University of Nebraska at Kearney, 2004). Like many institutions UNK had sought to engage these new students through traditional recruiting and retention efforts, but it was clear that new initiatives were needed to enhance access to post-secondary education and to address preparedness at the public school level.

PROJECT DEVELOPMENT

The Educational Access Project (EAP) grew out of a discussion among faculty, staff and administrators at UNK in response to the issue of diversifying the student body. With senior leadership committed to the concept, funding opportunities were explored. Research indicated that competitive funding for increasing Hispanic access to higher education was largely targeted to areas with larger minority populations. The growth in Nebraska's Hispanic population is high as a percentage, but the absolute numbers do not rival regions with large Hispanic communities such as those in Texas and southern

California. Thus, UNK decided to pursue a congressional earmarked grant to increase preparedness and access to higher education among minority and lower socioeconomic status (SES) students in central and western Nebraska.

Earmarked grants allow Members of Congress to designate funds to their districts for special purposes. In the present case, there was a clear need but no existing funding mechanism to support the effort. UNK developed a short proposal that described the project concept, and presented it to the state's Congressional delegation for consideration. The earmark process spans over most of the year, beginning in the spring and running through the conclusion of the federal budget process. Thanks to vital support from Nebraska's delegation, particularly Rep. Tom Osborne, funding was appropriated in the amount of $900,000 for the project.

When earmarked funds are designated to an institution, they are built into one of the major funding bills. In this case, the EAP was assigned to the Fund for the Improvement of Education. In February of 2001, a program officer from the Department of Education contacted UNK to discuss the project and the next steps. From that point, UNK had to develop a full-length proposal that fit within the exact language of the funding legislation while meeting the professional standards of the Department of Higher Education.

UNK formed a faculty committee with expertise in K-12 education, Limited English Proficiency education, higher education access, and project management. With the Office of Sponsored Programs as the facilitator, the committee developed a proposal and worked with senior administration to refine and outline the project.

Through experience and research, the committee was able to identify many barriers to higher education for Nebraska's underrepresented groups. Those identified include, but are not limited to, the following: lack of information and exposure to college, poor academic preparation, undeveloped language skills, limited financial resources, cultural expectations, undeveloped family support system, and preconceived perceptions about the campus community. (Garcia, 2001; Frey, 2002). A strategy to address as many of these barriers as possible was developed and then incorporated into the project. These efforts resulted in the development of the following key components in the EAP: a tutoring program, summer academic camps, family education sessions, campus visits, community technology support, and assistance for new and existing multicultural programs on the UNK campus.

IMPLEMENTATION

Before the project could be implemented, it was necessary to assemble a staff with the ability to work both within the public school system and the various ethnically diverse communities of Nebraska. Additionally, it was necessary to identify seven Nebraska communities as potential participants in the EAP. A similar strategy was used to accomplish both tasks.

The initial staff requirements for the EAP included a .5 FTE project director, two assistant directors equaling 1.5 FTEs, and a .5 FTE staff secretary. Once assembled, they continued to develop and move the project towards implementation. The strategy used to assemble the staff was to utilize members of the university staff who had experience working with various school districts and/or ethnic communities through previous

university projects. Given the cultural groups involved, the importance of developing and establishing close personal relationships with students and community members was crucial to the success of the project. Therefore it was vital to pick staff personnel who understood this concept and would not overlook this detail.

A similar strategy was used to identify school districts as potential participants in the EAP. Many of the participating communities had previously partnered with UNK on other projects related to educational programming, in particular the Platte River Corridor Project (PRCP), which addressed improving teaching methods for English Language Learner (ELL) students within central Nebraska. Four of the seven identified communities were participants in the PRCP (Grand Island, Hastings, Kearney, and Lexington). The remaining three communities (Alliance, Gordon, and Schuyler) were chosen based on total enrollment, the number of "free and/or reduced" lunches served and the percentage of ethnic minority students enrolled in the school. The overall objective of the project was to assist communities where it would have the greatest impact, so it became necessary to look at overall percentages of underrepresented populations as well as actual numbers of students within each school district. A mix of small, medium, and larger rural districts were selected for participation (see Appendix A).

Each identified community was presented with the overall goals and project outline prior to accepting participation in the EAP. In most cases, the presentation was made to the school district's superintendent and the staff they selected. As a condition of participation, each agreed to assist the project through in-kind sources, such as; access to students and buildings, occasional copying services, distribution of printed material,

gathering of data, and other as needed items. None of the participating school districts were asked to make any monetary commitments to the project.

A local project coordinator and an advisory council were assembled within each participating community. The project coordinator became the point of contact for the EAP staff and they were instrumental in developing the project within their community. They played key roles in the recruitment of advisory council members, tutors, and student participants. They also assisted with securing locations for tutoring sessions, coordinating tutoring staff meetings and training, collecting and distributing printed material, and other administrative duties as necessary. The advisory councils helped tailor the project to fit the needs of its district/community. Their primary objective was to make recommendations on the tutoring program, (i.e., subjects, times, locations, etc.), campus visits, family education topics, and technology needs for the students, families, and the school district. Members of the advisory councils included persons from K-12 education (teachers and administrators), higher education, community advocacy groups (i.e., PTA), and parents of eligible students. Each advisory council had 8-12 members.

Tutoring Program

The tutoring program was designed to address the issue of preparedness by providing student with individual assistance in mastering K-12 curriculum content. Services were available to any K-12 student who was from one of the federally recognized ethnic minority groups or any student who was receiving free or reduced lunch. The program was designed to accommodate up to seven hundred students, one hundred in each participating school district. This was to be accomplished using the following model; each community was allocated twenty tutors and each tutor was to

work with a maximum of five students. Each of the tutors was paid to work two one-hour sessions per week for twelve weeks. Each tutor was allocated four hours of preparation time, so the net result was twenty hours of actual contact time with students. Two twelve week sessions were conducted each academic year, one during the fall/winter and the other during the winter/spring months.

Tutors were recruited from the teaching staffs of each of the participating school districts and included both certified teachers and para-educators. In most cases, school libraries and ELL classrooms were selected as tutoring locations. Because many of the participants were ELL students, both of these strategies were incorporated to maintain some familiarity for the student while participating in the tutoring program.

A general plan for the tutoring program was outlined for each of the participating communities. Some variation was evident as each community tailored the program to fit the needs of their particular school district. The most popular time for conducting the program was immediately after school on Mondays, Tuesdays, Wednesdays, or Thursdays. In most cases, two types of tutoring sessions were conducted depending on the age group of the students who were receiving the tutoring. With younger children (grades K-6) specific language, reading and math skills were reinforced and with the older students (grades 7-12) the tutoring sessions were more like a homework club in which students could get extra help with a specific assignment or subject. Tutors used various incentives to assure consistent attendance, which generally translated to food and/or snack items. Many of these items were donated by local businesses.

A one-time allocation of $10,000 was made to each of the participating school districts to purchase technology to support the project and the targeted populations. Each

of the participating school districts purchased either software or hardware to use during the tutoring sessions and/or regular classroom activities. Some of the items purchased were laptop computers, desktop computers, Smartboard interactive computer projection screens, digital movie cameras, Rosetta stone software, math software, English software, and other similar items. All items purchased will become the property of the school district at the completion of the EAP.

Summer Academic Camps

The summer academic camps targeted fourth through sixth grade students, employing a curriculum focused on math and science. The purpose of the camps was three-fold: (a) to help students view themselves as capable of being successful in the fields of math and science, (b) to provide opportunities for students to explore a variety of career possibilities, and (c) to introduce middle grade students to the campus environment in an exciting and engaging manner. Each of the weeklong day camps employed "hands on" activities that promoted a "learning is fun" atmosphere. The camps were designed to accommodate thirty students in each location and they were conducted on a local college campus whenever possible; otherwise it was held in either a high school or middle school science classroom. The camp staff included three K-12 teachers and two bilingual camp counselors, as well as members of the EAP staff. The student to teacher ratio averaged four to one and the total number of contact hours was thirty per week.

The camp curriculum included a career exploration assignment in which the students researched a specific career using the Internet. Part of the assignment required them to identify the educational requirements for that career choice and how science was utilized in that specific field. This exercise helped the students develop an understanding

of the connection between their education and lifelong goals. The students also conducted a take home experiment in which they graphed the progress of their experiment and charted the results as a group on the final day of camp. Much of the scientific equipment used throughout the week (i.e., microscopes, calculators, measuring devices, etc.) was given as gifts/rewards to the students at the completion of their camp. All students received a certificate of participation and a male and female "camper of the week" was awarded in each location.

Family Education Sessions

To familiarize parents with the steps necessary to access higher education, the staff developed the Family Education component. Family education sessions were conducted twice during the academic year in each community, once in the spring and the second time during the summer academic camp. The first session targeted high school students and their parents and the second focused on elementary and middle school students and their parents. Topics of discussion varied from community to community, but in all cases the following topics were contained in the information sessions: taking the ACT (what to expect, how to study, computer based practice exams); college admission requirements (including 2 year and four year institutions); financial aid (how to apply, who qualifies, what is available); and college life (picking a major, student support services, dorm living, social events, food, etc.). The education sessions were conducted in both English and Spanish when necessary, and many of the handouts were in both languages as well.

Times and locations for the sessions varied from community to community. In most cases, the education session for high school students and their parents was held in

one of the local school auditoriums on either a Saturday or Sunday afternoon with light refreshments served. The sessions for younger children and their parents were held in conjunction with the Summer Science Camp award luncheon held on the last day of the camp. A pizza luncheon was served and the "Camper of the Week" award was given, along with the other participation certificates and awards. This approach was by far the most successful in getting parents to attend the education sessions.

Campus Visits

Campus visits were conducted in conjunction with "local" campuses as well as with the admissions office of UNK. By establishing partnerships with other institutions, students were introduced to both two-year community colleges and four-year institutions. Two different approaches were used for the campus visits depending on the age group of the students.

Visits for younger students (grades 5-10) were conducted as day tours and lasted between 1-3 hours. The objective of these tours was to introduce the students to the idea that college was a place where they belonged and that pursuing post-secondary education was an important choice to consider. During their visits, students were given the opportunity to interact with professors, staff, and administrators and they were able to visit most of the key offices on campus (i.e., admissions, financial aid, residence life, food services, etc.). The highlight of these visits was usually the dining hall and the "all you can eat" luncheon that was provided.

With the older students (grades 11-12), an overnight stay in the residence hall was the best part of the visit. Following their overnight stay, students were able to attend a class with other diverse students enrolled at the specific college or university. These

students also met with representatives from the various campus offices throughout the afternoon and morning of their visit. These visits were intended to help the students become familiar with college courses and campus life and to take some of the mystery out of the process. The important piece of this component was giving the high school students the opportunity to interact with some of the multicultural college students. The students were also invited to attend a meeting of one of the multicultural student organizations from the campus. During the meeting they had the opportunity to ask questions in a less informal setting.

Assistance for Multicultural Programming on the UNK Campus

Funds were also allocated to support new or existing multicultural programming on the UNK campus. Student organizations and/or campus offices submitted requests for funding for multicultural activities taking place at UNK. To receive funding, multicultural students had to be involved in the planning, promoting, participation or presentation of the activity.

Programs that received funding included the inaugural Cultural Unity Conference, a conference that was developed, planned, and implemented by the Hispanic Student Association (HSA) and held on the UNK campus. The conference provided a venue in which regional high school students attended workshops, lectures, and presentations that provided information related to college admittance requirements, applying for financial aid, community college classes and transfer students, college life, and other similar topics. The conference included a keynote address from Dr. Juan Andrade, the president and CEO of the United States Hispanic Leadership Institute. Approximately 120 high school students attended the conference and nearly 95% of the attendees identified

themselves as Hispanic/Latino. The success of the conference has prompted HSA to continue with plans to conduct the conference on an annual basis. In addition to the conference, a Latino slam poet was invited to perform at UNK. A viewing of the film *Urban Poet* was held in conjunction with his performance. This event was also planned and supported by HSA and it was conducted as an activity during Hispanic Heritage month.

An already existing summer sports and academic program, funded by the National Youth Sports Program and administered by the National Collegiate Athletic Association, was expanded to include a Read While You Ride program. Students commuted on average 45 minutes daily by bus to campus. To encourage reading, they were offered incentives to read while riding the bus. A variety of books in both English and Spanish were available for student use.

Other activities included support for a Hispanic music workshop and children's concert that was conducted by Suni Paz, a Hispanic recording artist and teacher. The Office of Multicultural Affairs (OMA) and the Music Education program sponsored the workshop and concert. The workshop was open to UNK students and K-12 educators from the region. The Student Kouncil of Intertribal Nations (SKINS) also sponsored a concert in celebration of Native American heritage month. The group Ulali performed traditional Tuscarora, Mayan, and Apache folk songs. The concert was open to all persons from the campus and the community.

While each of the components of the EAP is integral to the overall success of the project, the tutoring program, the summer academic camps, the family education session

and the campus visits are the principal components of the project. Each of these activities required extensive coordinating and planning at every level.

DISCUSSION

Impact

All indicators suggest the EAP has been very successful in each of the seven participating communities. As expected, Hispanic students had the highest participation rate of any of the underrepresented groups in all aspects of the project accounting for 66.95% of all participants. They were followed by Caucasian students who accounted for 25.47% of the participants, Native American students, who accounted for 5.11% of the participants, Asian students, who accounted for 1.7% and African American students whose participation rate was 77% (See Appendix B).

Qualitative data collected from coordinators and tutors indicate the program had a positive impact on each community. Every community reported students who participated in the tutoring program were better prepared for classroom work, had a higher completion rate for homework, participated more frequently in classroom activities and discussions, and they exhibited a lower rate of absenteeism. In one of the communities, four students were able to graduate on time because of their participation in the after-school "homework club". Before participating, they would not have met graduation requirements due to incomplete work.

Almost 200 students participated in the Summer Academic Camps. As a result, communities reported students talked much more openly of careers such as scientist, teachers, lawyers, and other professional fields that require college degrees. In addition,

nearly 300 students participated in the Read While You Ride program. At the conclusion of the program, participants had read 30,000 pages. In the various Family Education Sessions, 254 parents received information about how to access higher education and help their children plan their secondary education curriculum to prepare for college.

The EAP has not only had a positive impact on the participating communities, it has also been a catalyst for systemic change at UNK. Since the development and implementation of the project there have been several diversity initiatives that have been incorporated throughout the university. Among them was the development of the Multicultural Community Service Scholarship that will award twenty tuition waivers to students in the fall of 2004. This scholarship will be awarded to students who have exhibited exemplary service to the multicultural communities through their school, church, or civic organization. The scholarship was established in response to the dramatic increase in the number of applications, admissions and enrollment of Hispanic students at UNK.

To date, 40 students have visited the UNK campus as a part of the EAP and each participating community had additional campus visits scheduled. Another 300 students have visited campus as a result of increased on-campus multicultural programming. The most recent census taken at the university indicates Hispanic student enrollment has increased by 140% from the previous year (University of Nebraska at Kearney, 2004).

Challenges

As with every program challenges were encountered along the way. Among the challenges was the issue of assessment. A wide variety of assessment tools were used by the various schools and school districts for national standards testing, making it difficult

to compare results from one school district to another school district. Also, with the varying age groups of the students participating in the tutoring program no single assessment tool appeared appropriate to assess the impact the tutoring had on the individual student. Other factors that had to be considered were some students did not attend the tutoring program on a regular basis because they used it as a homework club when they needed extra help on a specific assignment. Others participated in specific drills to assist them with mastering the English language; therefore grade appropriate testing may not give a true measure of how the tutoring impacted their learning. All of these issues continue to be addressed, but to date; an effective assessment tool to quantitatively measure the impact of the tutoring program on individual students has yet to be identified.

The simple magnitude of the tutoring program was a significant challenge. With 140 tutors in 7 communities with approximately 350 miles between the two outermost sites, communication became the key issue between the central office and the tutoring sites. This was particularly evident with the two western most sites. Both of these sites were delayed in the start up of their tutoring programs, which didn't begin until August of 2003, while the other five sites began in January of the same year. The delay was due in part to the reorganization of one of the districts, but there were also cases of miscommunication, which led to delays as well. A half-time assistant director was located in the western portion of the state but this didn't alleviate the problem. Once the two western districts were in direct communication with the central office, the situation began to run more efficiently.

Transportation was also another major challenge for the tutoring program. Though the tutoring sites were located in the students' home schools, it was difficult for students to attend the sessions if they relied on bussing for transportation. There are several factors surrounding this issue including the primary concerns of insurance and liability. To date this issue has not been resolved and these students are not being served unless they secure transportation on their own.

CONCLUSION

As a second round of funding is sought, it is believed many of the challenges identified can be resolved. Much was learned through this first year of the project and much more can and will be learned as it continues through the second year. By planting the seeds of post-secondary education early in the academic careers of these students, it is hoped this type of program will better prepare them to succeed at the college level and thus begin to close the gap between the educational disparities among all populations. Overall, initial results indicate this multi-component approach shows promise in addressing both preparedness and access to post-secondary education for underrepresented groups, and it educates both the students and their families.

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APPENDIX A

Table 1
School Districts Participating in the EAP

School district	**Total enrollment**	**Percentage non-White**	**Percentage free or reduced lunch**	**Percentage non-White + percentage f/r lunch**
Nebraska-State	283,908	18.23	32.41	57.64
Alliance, NE	1,806	24.64	30.01	54.65
Gordon, NE	506	22.72	45.26	67.98
Grand Island, NE	7,690	32.18	47.04	79.22
Hastings, NE	3,264	16.33	35.23	51.56
Kearney, NE	4,622	11.30	29.60	40.90
Lexington, NE	2,668	69.00	52.32	121.32
Schuyler, NE	1,248	60.90	40.63	101.53

Note. All figures in this table retrieved from the Nebraska Department of Education (2003).

APPENDIX B

Table 2
2003 Participation in Program Components

	Tutoring program	Summer camps	Campus Visits[a]	Family Education Sessions[b]	Total No. Participating	% of Total Participants
African American	9	0	0		9	.77
Asian American	16	3	1		20	1.70
Caucasian	249	46	4		299	25.47
Hispanic	617	134	35		786	66.95
Native American	55	5	0		60	5.11
Total	946	188	40	254	1174	100.00

[a]During the 2003 academic year, campus visits were conducted with only two participating school districts. The other school districts are scheduled to participate in campus visits during the 2004 academic year.

[b]Information regarding ethnicity was not collected during family education sessions.

THE BACKPACK:

A MODEL FOR PREPARING AFRICAN AMERICAN TEACHERS FOR DIVERSITY IN THE CLASSROOM

EDWARD L. MASON, PH.D.
DARLINGTON NDUBUIKE, ED.D.

PRAIRIE VIEW A&M UNIVERSITY
PRAIRIE VIEW, TEXAS

The BACKPACK: Preparing African American Teachers for Diversity in the Classroom

ABSTRACT

This study investigated the effect of the BACKPACK Model approach on the diversity awareness of African American teachers. Participants in the study were African American teachers in Harris and Waller counties in Texas. A questionnaire was used to collect data on the diversity awareness of African American teachers in public schools. Results using the t-test indicate a significant difference between African American teachers who were exposed to the BACKPACK concept and those who were not exposed to this concept. Based on the findings from this study, the implementation of the BACKPACK approach in programs without ample diversity or proven models in diversity will offer students the necessary exposure, and substantially increase their levels of diversity awareness necessary for a successful teaching career.

Increasing diversity in schools requires teachers to teach students whose cultural, ethnic, racial, and linguistic backgrounds differ from theirs (Eby, Herrell, and Hicks, 2002). Diversity is no longer limited to race, ethnicity, language, and culture and every effective teacher preparatory program must prepare all pre-service teachers for diversity. Any teacher education preparatory program without a diversity education component is setting its teachers up for disappointment, frustration and failure (Gay, 2001).

Preparing teachers for diverse classrooms is much more than offering one core course in diversity before student teaching experience and graduation; it calls for much more, because diversity education concerns itself with human understanding, and culture is in the root of human life (Henson, 2001). Culture is a complex phenomenon that influences our life-styles, including the way we think, feel and act. It consists of the

behavior patterns, symbols, and values that distinguish one group from another (Banks, 2003). It also includes knowledge, belief, art, moral, customs, and habits (Gay, 2001). Bennett (2003) describes culture as that which structures our behavior, thoughts, perceptions, values, goals, morals, and cognitive processes.

According to the National Council for Accreditation of Teacher Education (NCATE), diversity refers to differences among groups of people and individuals based on ethnicity, race, socioeconomic status, gender, exceptionalities, language, religion, sexual orientation, and geographical area (NCATE, 2002). A major requirement by NCATE is that every teacher education unit, design, implement, and evaluate curriculum and experiences for candidates to acquire and apply the knowledge, skills, and dispositions necessary to help all students learn.

One of the key ingredients is the inclusion of experiences working with diverse higher education and school faculty, diverse candidates, and diverse students in P-12 schools.

At Prairie View A & M University, a predominantly African American university, the multicultural and diversity unit in the Curriculum and Instruction Department has developed a unique concept "The BACKPACK" for preparing pre-service teachers. This approach involves a complete exposure of students to cultural diversity. It includes a comprehensive, systematic framework for cultural awareness and empathy, cultural competence and understanding, the continuous improvement of curriculum and instruction, diversity educational research, teacher preparation, student-teacher interaction, teacher success, and student achievement.

The BACKPACK approach (Author, 2002) an approach developed by one of the researchers, offers most of the elements needed to develop diversity awareness in pre-service teachers. The BACKPACK stands for students' **B**ackground, **A**bility, **C**ultural orientation, **K**nowledge, **P**ersonality, **A**ttitude **C**ommunication pattern, and **K**eep (Author, 2002). It is unique because pre-service teachers can be exposed to this concept throughout their pedagogy classes, rather than have "diversity" presented to them in a single "one-shot" course for one semester. The BACKPACK allows teachers to understand and meet the needs of students, and also teach all students assigned to them regardless of ability level and linguistic, cultural, racial, ethnic, economic, and social background. To be effective, teachers must possess the skills needed to access their students' BACKPACK and also use this understanding in the systematic planning and careful approach of their curriculum and instruction.

In a recent research study funded by the Texas A & M Regents' Initiative on the diversity awareness of teachers in today's classrooms, teachers were surveyed to determine how they deal with the issues of diversity in their schools, classrooms, daily interactions with students, and parents. Special attention was given to variables associated with the diversity awareness in the teaching profession (Authors, 2002).

RESEARCH QUESTIONS

Is there a significant difference in diversity awareness between African American teachers exposed to the BACKPACK concept and those that are not?

Is there a significant difference in the diversity awareness of African American teachers based on gender?

PARTICIPANTS

Participants in this study were African American teachers from selected schools in the Waller County and Harris County area. African American teachers in these schools were asked to respond to a questionnaire on cultural awareness. A total of 87 African American teachers responded to the questionnaire, a return rate of 88%. The respondents were divided into two groups, teachers who had attended Prairie View A&M University regular education programs either at the graduate or undergraduate levels, and those that never attended Prairie View.

PROCEDURE

Permission was obtained from the school administration to conduct the survey of teachers. The administration was assured that neither the names of the teachers nor the names of the schools will be reported in the study. The survey was conducted in October 2002.The questionnaires were distributed to administrators at the various schools and each administrator was asked to distribute, monitor, and collect the questionnaires from all the teachers in the selected schools. The participants were informed about the nature, purpose, intended use of the data and dissemination of the results. The teachers were instructed not to include their names, the name of their school, or any other marks of identification, other than whether they attended Prairie View on the questionnaires.

INSTRUMENT

The data collection instrument for this study was a questionnaire. The questions were developed by the researchers to elicit information related to the variables of interest

in the study. The questionnaire included demographic variables, Likert scale type items with five categories provided for selection, and an open ended question at the end. The selection ranged from 1-strongly agree, to 5-strongly disagree. The questionnaire was designed to be relatively easy to answer, required minimal time for completion and had a Cronbach Alpha reliability of 0.8967 for the scale of 30 items.

DATA ANALYSES

Data was analyzed using SPSSPC computer programs based on the 87 responses. Participants with responses missing were eliminated from the analysis. The scoring of the negative items on the questionnaire were reversed for consistency in scoring. Principle components analysis, a type of factor analysis was used to determine the number of factors on the scale. Absolute eigenvalues, and the scree plot were used to extract two factors, and Varimax rotation was utilized to rotate the factors. Twenty items loaded on the first factor named "Self Directed Diversity Awareness," with a sub-scale Cronbach alpha reliability of .8868. Ten items loaded on the second factor named "Other Directed Diversity Awareness" with a sub-scale Cronbach alpha reliability of 0.8113.

A total scale score for each respondent was computed for the 30 Likert scale items on the instrument. The total score indicates the degree to which a respondent possesses the quality of "Diversity Awareness". The lower the total score, the greater the diversity awareness. Separate t-tests were conducted to answer the stated research questions.

RESULTS

In response to the first research question, preliminary analyses indicated that the mean scale score of the respondents who had attended Prairie View A&M University was

60.26, and the mean scale score for those who never attended Prairie View was 74.86. Further analysis using a t-test was conducted to find out if there was a significant difference ($p < 0.05$) between the mean scores of respondents who had attended Prairie View A&M University and those who never attended Prairie View A&M University. Results indicated that there was a significant difference between the two groups, $t = -4.765$, $df = 85$, $p = .000$. This suggests that teachers who attended Prairie View have greater diversity awareness compared to teachers who never attended Prairie View.

In response to the second research question, preliminary analyses indicated that the mean scale score of males was 68.96 and females 65.46. Further analyses using a t-test was conducted to find out if there was a significant difference ($p < 0.05$) between the mean scores of male and female African American teachers. Results indicated that there was no significant difference between the two groups, $t = .931$, $p = .354$, $df = 85$. This suggests that male and female African American teachers do not differ in diversity awareness.

DISCUSSION

Results clearly show that African American teachers who attended Prairie View have greater diversity awareness compared to other African American teachers. A major contributing factor to this difference is the exposure of the Prairie View students to the BACKPACK concept. Most teacher education programs offer a course in diversity before student teaching experience and graduation; but as reflected in the results of this study, much more is needed to ensure that they are well prepared to face students in the classroom. Since diversity education is centered on human understanding, more

comprehensive approaches like the BACKPACK concept are needed in teacher education programs to address this need.

The BACKPACK approach calls for the use of ethnographic inquiry. Ethnography, the study of culture, offers the pre-service teacher a portal through which to enter into a strange culture. Through participation, interview, observation, and reading ethnographic novels and short stories, the pre-service teacher is allowed access into a culture totally new to him or her. When they are taught to utilize the backpack, their confidence level increases, and their fears diminish. The concept allows them to understand and be able to meet the needs of all students assigned to them regardless of ability level, linguistic, cultural, ethnic, economic, and social background.

Programs without comprehensive approaches to address diversity are not adequately preparing pre-service teachers for diversity in the classroom. These teachers are therefore being set up for disappointment, frustration and failure. Public schools do not currently reflect diversity in the teaching force, and according to current trends, 40 percent of the student population is minority, but only 5 percent of the teachers are minorities (Gerald & Hussar, 2000).

Given the current shortage of African American and other minority teachers in the American School system, it is imperative that we adequately prepare minority teachers to face the rigors of diversity in the classroom. Failure to do so could lead to frustration for these teachers, and cause an exodus of African American teachers from the classroom.

America is becoming more diverse each new decade. Are our teachers in general, and African American teachers in particular adequately prepared to handle this diversity in the classrooms? A variety of approaches will be needed to address the lack of diversity

awareness in teachers. Based on the current findings, the BACKPACK concept, which offers a very comprehensive method of exposing students to cultural diversity, seems to provide the necessary training and exposure needed to meet the rigors and demands of diversity in today's classrooms. The implementation of the BACKPACK in programs without ample diversity or proven models in diversity will offer students the necessary exposure, and substantially increase their levels of diversity awareness necessary for a successful teaching career.

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DIVERSITY IN HIGHER EDUCATION ADMINISTRATION: TRANSFORMING THE DOCTORAL EXPERIENCE AND DEVELOPING PATHS OF LEADERSHIP

MARCI M. MIDDLETON
GEORGIA STATE UNIVERSITY
ATLANTA, GEORGIA

Diversity in Higher Education Administration: Transforming the Doctoral Experience and Developing Paths of Leadership

We are living in a world of multiple realities and have developed several levels of consciousness when looking at academe from a lens that echoes the end of the twentieth century and ushers in a new era. The path to leadership, whether it be the presidency or administrative head of a non-profit educationally focused institution, begins with a plan for the future that includes completion of the doctorate and doctoral experiences that promote student research, teaching, and service at the entry-scholar level. The focus of this paper will address literature on the need to expand the experiences of doctoral students as part of the academic professionalization and socialization processes. Expanded experiences need to be guided by the active presence of faculty input, mentorship, and advisement of minority students' professional and scholarly goals. The guidance associated with shared responsibility leads to a greater diversification of representativeness within the academy as a result of sustained enrollments, successful matriculation, and increased degree conferral rates. Hare's (1998, p. 115) description of education represents a broader view of the struggle against oppression when he states, "education is an important element in the struggle for human rights, our passport to the future, in that tomorrow belongs to the people who prepare for it today. It is a torch with which to burn down a decadent world of corruption and oppression so that the green grass of freedom and justice grow."

To cultivate the development and maturation of future faculty and administrators, an institution begins with its doctoral students. Too often the mentorship, apprenticeship,

and support for persons of color at the brink of entering faculty positions are absent in a doctoral student's home department. When such support networks do not manifest themselves through symposia, faculty sponsored research opportunities, or other academic avenues, the likelihood of scholarly and administrative success diminishes with the loss of publishing opportunities, presentations, and the co-authoring of research with mentors and peers. If educational advancement is the fertilizer to achieving diversity in the academy, then perhaps we need to further examine where the seeds have been spread within the garden of the academy.

PARTICIPATION OF STUDENTS OF COLOR IN DOCTORAL STUDIES

The keys to student success in doctoral study are similar to those researched and reported for undergraduates. Students are traditionally assessed for admission based on standardized tests as predictors of success during the first year of study whether this is the SAT or the GRE. According to Smith et al. (1994, p. 13) in reviewing the previous research of Astin (1975), Fields (1988), and Nettles (1988), "noncognitive variables such as good study habits, positive attitude toward college, self-confidence, understanding of racism, and campus involvement all help predict student success." Participation of students of color in doctoral studies is important to providing diversity and quality to the educational enterprise. The perspectives and ideas of various groups of students contribute to the cognitive and intellectual development of those in the program. Such experiences work collectively toward the development of future faculty and administrators.

Upon admittance to doctoral programs, specific socialization processes are imperative to maintaining and improving the pipeline of producing doctoral scholars that represent the demographic statistics of the general population. Under-representation of minorities in higher education persists today and can be traced to "secondary schools, a lack of role models, and student choice to navigate toward other professional fields such as medicine, law, and business (Turner & Thompson, 1996, p. 398). Following Turner and Thompson's study in the series Diversity in Higher Education, doctoral program socialization is comprised of four stages of opportunity: "1) recruitment of students by the department, 2) participation in apprenticeship and mentoring experiences, 3) perception of the departmental environment as competitive or cooperative and the support networks that are available in respective departments, and 4) experiences and responses to both subtle and not to subtle discrimination (Turner & Thompson, et al., 1996, p. 399)." This socialization process is imperative to the successful transition from doctoral student to faculty educator and administrator. The socialization process is the responsibility of all faculty members and not just faculty of color. This is partially due to the sheer number of students and faculty-to-student ratios. Further, the doctoral student socialization and professionalization processes should be engaged in by all faculties in order to instill institutional change and democratization of the academy through practice, curricular instruction, collegiality, scholarship, and responsiveness to those individuals with whom one interacts. Efforts toward socialization and democratization should further be embedded in the institutional context of assessment and strategic planning in order to hold institutions accountable for their programs, their scholars in training, and the manner in which academic scholarship is represented in its various forms.

FUNDING DOCTORAL STUDIES

In order for students of color to complete doctoral programs as full-time students, funding such postsecondary endeavors is crucial to retention and student research. Full-time study enables a student to work with faculty members on projects, papers, grants, and general research. The time spent in the department also affords students with opportunities to be mentored and considered a junior colleague. The experiences that come with the immersion in full-time study also work to increase a student's understanding of agency and voice within the community of scholars. Without such contact with faculty, committee members, and advisors who have an interest or similar scope of research, the student may become isolated and sense frustration through feelings of isolation. Such negative reactions to the doctoral experience inhibit successful academic performance and may be one of several factors that lead to incompletion of the doctorate or stopping out of the program and not completing studies according to degree length and time requirements.

According to Melendez in Justiz, et al. (1994, p. 108), in summarizing research of Adams (1986) and Kidwell (1986), recommendations to the academic community included a call for "institutions to reduce the dependence of minority students on external funding sources." Justiz et al. also indicate "after almost three decades since the first major national efforts to increase access to higher education (including graduate education) for minority students, the groups with the lowest family and per capita income rely more heavily on loans to pay for their education while more affluent students receive a higher proportion of grants and assistantships and rely on fewer loans. Simultaneously, race-specific financial aid programs are under attack as examples of reverse

discrimination and unfair practices toward non-minority students." Contrary to the perception that minority students are somehow being offered advantages, Justiz et al. report that "the National Research Council figures on 1984 doctorates show that African Americans, Hispanics, and Native Americans received a disproportionately low share of research assistantships compared to white students" (p. 110). Based on the research, "greater emphasis on need would increase financial support for these students and their doctoral degree attainment."

In order to increase the number of minority holders of doctoral degrees, leadership is required at the top to ensure that change occurs such that opportunities to obtain such funding are made available and secured by the institution. In addition, the marketing and promotion of such opportunities lies within institutional offices of academic assistance as well as individual departments. If knowledge of those resources is made available, then students have an opportunity to seek out financial supplementation in pursuit of the doctorate. If knowledge is power, then the treasure chest of resources needs to be explicated through several channels within institutions of higher education.

BUILDING BRIDGES AND OPENING DOORS

Willie et al. (1991, p. 23) in an overview of research concerning enrollment of black students and students of color in graduate and professional schools indicate ""the mass-entrance of black students onto white campuses occurred in the 1960s. By the mid-1970s, two-thirds to three-fourths of blacks were attending predominantly white institutions … this analysis alerts us to the diminishing proportion of African-Americans in graduate and professional schools relative to their availability in the baccalaureate

pool." Willie et al. also relate that Astin's research found that drop-out rates among minority students at each transitional point in the higher education pipeline, including graduate and professional schools, are substantially higher than those for whites." According to Willie et al. much of the research that focuses on the interpersonal, attitudinal, and environmental conditions of the campus experience at the graduate level are inferred from research conducted at the undergraduate level. Cunnigen (1981) and Leighton (1946), according to Willie et al. (1991, p. 25) report that students of color cope with a frustrating academic setting through the use of cooperation, withdrawal, and aggressiveness techniques in the classroom. Willie et al. also indicate that if the first year of graduate study produces the most stress, then students need adequate support services in order to persevere (1991, p. 25). Trent and Copeland's study of the black graduate experience suggests that the impact of Bakke and Defunis and other legislation has induced pressure for parity more than the retention of students (Willie, et al., p. 26). Scott's research on the impact of the G.I. Bill of 1944 to the present presents the point that higher education provided for subsistence and the cost of books and tuition, but that black students were excluded from access to full participation in federal grants and contracts awarded to predominantly white institutions (Willie, et al., p. 27).

To address the financial aspect of graduate study, The Commission on Higher Education of Minorities, according to Astin (1982), has called for an increase in the amount of financial aid available for minority graduate students and a strengthened institutional commitment to the goal of increasing minority enrollment including faculty mentors (Willie, et al., p. 27). Faculty mentors provide students with opportunities to join them in areas of research and fields of study that are part of their early research domain.

Such mentorship opportunities also work to increase the likelihood that the doctoral student will remain in the program and continue to engage in scholarly activities while completing the program. Without such mentorship opportunities, paths to leadership in academia may be sidetracked and students would not have the benefit of exposure in scholarship, academic committees and organizations, or introductions to professional groups advancing scholarship in the field that lays the foundation for many policy decisions. Most importantly mentors help to guide the aspirations of doctoral students and provide support through the sponsorship of research.

A diversified faculty for African-American students is an educational benefit in that there is an increased possibility of their bonding with campus professionals and faculty members and gain opportunities working for them as teaching and research assistants (Willie, et al, p. 64). In Willie et al.'s study of Lilly/UNCF scholars, a correlation coefficient of .39 between student relationships with faculty of their own racial group and the opportunity to serve as teaching assistants suggests that student-teacher involvement depends on the presence of teachers of a racial group that is similar to that of the students (1991, p. 65). If the outcomes of mentoring relationships include teaching assistantships, financial grant and research opportunities, and helpful advising in the future of one's career, then the role of mentorship at the doctoral level for students of color is the key to diversifying representation in higher education at postsecondary institutions. Based on the research regarding this area, the lack of such mentorships is detrimental to facilitating and advancing the careers of students of color.

In addition to the realization of objectives and aspirations, advancing careers, and supporting research areas, the mentor provides a link of trust between the student and the

institution. According to Willie et al. (1991, p. 67), this trust may serve as the mentor working in a mediation role with regard to interpretation of rules, regulations and procedures such that the full participation of doctoral students in the academic environment is not impeded and interfering with successful academic matriculation. In Willie et al.'s mentor-scholar association cross-tabulated by race, they found a .71 correlation coefficient of the positive regard black students in particular had for black professors as their mentors. The problem is that few scholars of color are employed as faculty at predominantly white institutions to meet the challenge to have a mentor for each doctoral student (Willie et al., p. 71). Willie et al., (1991, p. 78) sum the importance of mentoring with the following:

> "The data from the Lilly/UNCF study showed that a comparatively low number of these graduate students established a meaningful mentoring relationship with a resident faculty member. Half of all students in the study reported having a mentor, yet only 1 out of every 2 students who experienced such a relationship identified the mentor as a member of the student's institution of graduate study. The presence of a faculty mentor or sponsor in the graduate school setting offers the student both personal and academic advantages. Access to an established scholar provides the student with opportunities to test new hypotheses … sources of academic support including colleagues, literature relevant to the students' research interest, opportunities for research and publishing, participation in professional association programs, instill a sense of legitimacy within the broader community of scholars, and a sense of confirmation in receiving positive feedback from a faculty member and being treated as a colleague."

Stated quite simply, mentors matter. The continuous matriculation, retention, and graduation of minority doctoral students have implications for diversifying colleges and departments of educations in various institutions across the country. This further leads to the picture of diversity in terms of leadership at postsecondary institutions in terms of directors, department heads, deans, vice presidents, and presidents. Therefore, doctoral studies are the pipeline for continued efforts toward institutional change with regard to

leadership, philosophical framework, mission, strategic plans, and institutional guidelines.

CONCLUSION

From Willie et al.'s study during the 1990s to Blackwell's research on Mainstreaming Outsiders (1981), the problem persists in terms of support for doctoral students of color. According to Blackwell (1981, p. 299), "Both forms of assistantships [research and teaching] provide immeasurable on-the-job training and practical experience which may prove of immense value in preparation for doctoral examinations, in developing mentors among the full-time faculty, in sharpening pedagogical and research skills, as well as in becoming more sophisticated in the intricacies of laboratory research, and in demonstrating special personality traits that can be highlighted as the doctoral recipient attempts to move into the labor force." The assistantships, both teaching and research, not only impact the doctoral student but also undergraduate students who may have not contemplated doctoral study. As a result, the presence of doctoral students of color in assistantships either teaching undergraduates or supervising their work-study contribution to research projects can serve as a means of recruiting more diverse students to the field. In addition, the visibility of minority students in the classroom also helps to address non-minority views about the intellectual fortitude of members of non-majority groups as faculty. In other words, the presence of doctoral students as teaching assistants has myriad advantages in terms of its representativeness to undergraduate students regardless of majority or non-majority group classification. Despite barriers to retention or admission, students of color must persist in doctoral study

because it is the cornerstone of other opportunities and the diversification of the academy. To that end, it is imperative for doctoral students to pursue their graduate goals and increase visible contributions to their fields of study.

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VOICES FROM THE SHADOWS:

AN HISTORICAL EDUCATIONAL CASE STUDY OF ONE WOMEN'S MINORITY EXPERIENCE

DR. MARILON MORGAN
NORTHEASTERN STATE UNIVERSITY
TAHLEQUAH, OKLAHOMA

Voices from the Shadows: An Historical Educational Case Study of One Women's Minority Experience

THE LEGACY

This is the story of a woman sustained by an invincible sense of purpose, which through persistent effort not only influenced the lives of those around her, but also influenced the growth and development of the communities to which she belonged. The legacy of Julia Ann Christian has lead to one major conclusion. Those whose voices have been silenced in history were (a) driven by self-directed inquiry and lifelong learning, (b) operated from the reality of practice and observation rather than the abstract of theory, and (c) in Julia's case, were driven by an inner force such as religion. The events within her life demonstrated that those who were foot soldiers in broad social, educational, and evangelical movements were empowered to transform their local communities.

The study told the story of Julia Ann Christian as it related to her accomplishments in teaching and learning. This historical case study described the themes found within her story as they relate to women within the larger context of the social and educational movement. These themes were derived from broad areas of interest with regard to women's lives in the late-nineteen and early-twentieth centuries.

Julia's life accomplishments show that the themes described in this historical case study demonstrate that (a) education can be viewed as a holistic process of learning in which life and experience are part of the educational event, and (b) education that occurs within a community empowers and liberates the members of that community, resulting in collective action. These themes were developed through a collection of multiple primary

and secondary data sources. In addition, the documented history of the historical events of North Fort Worth, Texas provided support to the themes related to education, community, and church activities during the late-nineteen and early-twentieth centuries.

This study utilized an historical case study design. The historical case study design allowed for the description of processes of events and the formal and informal actions of an individual within a specific time period.

This historical case study focused on the educational role of Julia Ann Christian during the late-nineteen and early-twentieth centuries. Bound by time and activity, this historical case study described the leadership activities of Julia Ann Christian in various formal and informal educational and community organizations. Data were collected from a variety of primary and secondary sources to provide a description of Julia's grassroots activities within the broader educational and social movements of the era.

The qualitative methods of data collection rely heavily on primary and secondary sources. The primary sources for this study were the personal letters, notes, essays, diary, and memoirs left behind by Julia Ann Christian. The Christian family Bible and genealogy, family and individual photographs, and newspaper articles written specifically about Julia's contributions to North Fort Worth were also left behind.

The secondary data sources used were the collections of family stories, memoirs written by family members, published historical documentation from the North Fort Worth Baptist Church archives, Diamond Hill Baptist Church archives, Plano Baptist Church archives, The University of North Texas archives, Texas Wesleyan University archives, and the Plano and Forth Worth Independent School District archives. In

addition, data were acquired from available sources regarding the population and economic and political factors that related to Julia's activities.

Julia Christian was an ordinary woman who throughout her lifetime was able to accomplish extraordinary things. She was driven and sustained by her faith in God, by her passion for education and learning, and by her courage and ability to put into action, teaching and learning activities that would transform her community. Captured within this study are the events in her life, which demonstrate her practice of self-directed, lifelong, and transformative learning.

A VOICE FROM THE SHADOWS

Historians have traditionally recorded historical events from the perspective of leaders who successfully affected broad political, social, and educational movements. Without question, this perspective of an historical event is valuable to the historical record. However, from this viewpoint, history has overlooked the contributions and perspectives of men and women at the grassroots level who lived each day within the circumstances of an event in history. Recently, researchers have documented the contributions of grassroots leaders, adding new meaning and new perspectives to the existing historical story (Crocco, Munro, & Weiler, 1999; Spender, 1982).

Because of the manner in which history is documented, broadening one's perspective on historical events continues to be a concern. The problem is that history is a collaborative relationship between those in top-level leadership positions whose actions direct the future and those in bottom-level grassroots leadership positions whose actions shape the future (Blount, 1998; Brunner, 1999; Crocco, Munro, & Weiler, 1999). Both

direct and affect outcomes and both affect the way outcomes will shape society. Telling the same story from a different voice and perspective serves to broaden one's knowledge and understanding of an historical event (Brakeman & Gall, 1997).

Recently, the focus of much historical research has been the colorful untold stories of women and their contributions to the landscape of historical events. The stories are of particular interest to contemporary historical researchers because of the socially and culturally prescribed roles and expectations that served to silence the contributions of women within the historical record (Spender, 1982). Their stories have not only become a compliment to the historical record of the era, but have also recognized women as historical actors within the broader educational, social, and political movements of history.

The historical voices of women are often heard at the grassroots level of the community. They were foot soldiers of service, carrying the broader social and educational message into their community. One woman, whose contributions and accomplishments lie hidden within the shadows of the larger historical events of North Fort Worth, Texas, is Julia Ann Christian. She was a woman of action, who was driven by clear values and a sense of purpose that served to influence the development of her community. She was one of many foot soldiers who valued education and understood that education was the catalyst for building community and inspiring people to work toward common goals, resulting in collective action.

Julia did not live in easy times. From a young age, Julia learned that perseverance was associated with the necessity of hard work and diligence in order to survive. At that time, nothing was more important than planting and harvesting season; therefore, Julia

could only attend school four months of the eight month term. Her desire to obtain an education, however, motivated her effort to successfully keep up with her lessons. Based upon family stories, one can gather that the turning point in Julia's life was at the death of her mother. Having no one in whom to confide her sorrow, she turned to God, finding peace within the scriptures and through prayer. As she matured, her faith became the guiding force in her life. It filled her life with purpose and motivation toward self-development. Her faith was the strength within her character that enabled her to persevere, not only through difficulties, but also toward the accomplishment of personal goals (J.M. Babb, M.M. Morgan, & H.M. West, personal communication, Fall 1999a).

Julia was a woman committed to her God, her church, her family, and her students (J.A. Christian, personal communication, July 1906). She deeply felt the calling of God in her life, which dictated her own context. Within this context of dedication to service, Julia transformed her community through her teaching and learning transactions.

PERSISTENT VOICES

When viewing history from the perspective of women, one recognizes several avenues of empowerment that are linked together by one persistent voice. That persistent voice is education. From the histories of notable women like Susan B. Anthony, Antoinette Blackwell, and Elizabeth Cady Stanton, there is one dominant theme: "the importance of school teaching as a base from which to move on to other employment activities" (Solomon, 1985, p. 34). Education, especially the teaching profession, opened the door to opportunity, identity, and redefinition of women's roles within the dynamics of an evolving nation.

By the 1880s, as more women entered the classroom, teaching had evolved into a woman's profession. By the turn of the century, however, teaching, once considered a noble and honored profession for women, was now considered women's work. Women's prominence in the classroom and demands for equal voice in the educative process, threatened the established male structure of control and power. Through political channels, the male role in education was elevated into administrative bureaucracies that centralized the educational process and imposed additional controls on curricula and teacher certification. Women, however, found ways to decentralize the educational bureaucracy in order to battle the political powers that denied equality by establishing activist, reform, and civic organizations of their own.

The popularity of women's associations in the mid-to- late eighteen hundreds grew in communities and on college campuses across the country. Although women joined for a variety of reasons, the association embodied women's ideals of democracy, providing an inclusive environment and promoting cooperation, shared power, and decision-making. Women's associations provided freedom from societal restraints and expectations, provided a safe place to voice concerns and discuss issues specific to women, and more importantly, provided a venue for women to expand friendships into networks of political power.

In addition to social and political benefits of women's associations, there were academic and service-learning advantages to membership. Educational programming provided learning opportunities, as well as opportunities to address social issues within the community via service activities. Women's associations effectively linked service with learning by emphasizing collaborative learning rather than individual learning.

Membership became more than an opportunity for social interaction among women; it became an opportunity to exercise the principles of democracy. These principles were central to the mission of women's associations, which embraced a civic and moral responsibility to society through service.

As grassroots enterprises, associations not only prepared women educationally, but they also enabled solidarity of purpose in order to affect social change and preserve democracy. "In championing causes such as suffrage, labor organization, and civil rights, [women] played self-authorized roles as public intellectuals who shaped public opinion on questions related to gender, race, education, and democracy" (Crocco, Munro, & Weiler, 1999, p. 4). Recognizing the power of a collective organization and concerned with the development of their cities, communities, and states, women's associations created civic programs and established community centers, churches, libraries, and museums. In addition, they provided insight and orchestrated action to address ignored civic and social problems of a growing community, city, state, or nation.

Through collaboration, inclusion, and involvement, the members of women's associations began to define power as a sharing experience where "everyone is stronger and no one is diminished" (Brunner, 2000, p. xv). The association provided a network from which women could collectively act on or respond to the civic issues of their community. It also provided women freedom to pursue self-fulfillment in spite of the prescribed social sphere. The associations enabled women's transformation from passive observers of the historical events to creative participants within the events of history. Julia serves as an example of how one woman used her teaching activities to access

power within her community, through the creative contributions of her church associations.

Julia's activities not only shaped her concept of power, but they also dictated how she used power. Julia's interaction with others could be an example of what modern research would call a subordinate form of power or power with/to (Ardent, 1972; Brunner, 2000). Power with/to is an outcome which individuals attain as they engage in communication, cooperation, and collaboration (Brunner, 1999, 2000; Wartenberg, 1990). Julia demonstrated with/to power when she organized a community group to protest the sale of beer in a neighborhood grocery store. Through collaboration, the group was (a) able to define their values in inclusive and representative terms, (b) able to inform and educate people within the community of the issues related to the sale of beer that threatened long held values, (c) able to respect individual decisions of voluntary participation, and (d) able to encourage members of the larger community to engage in communication, collaboration and action.

SELF-DIRECTED LEARNING

Julia Ann Christian understood that education and teaching were more than just an understanding of the textbooks. They constituted a blending of life's experiences with the experience of learning. The educational environment became the catalyst where the experience of student and teacher blended into the learning event. Julia's beliefs regarding teaching and learning find support in the work of Malcolm Knowles (1980, 1984, 1989).

Malcolm Knowles is noted for his work distinguishing andragogy, the art and science of helping adults learn, from pedagogy, the art and science of teaching children (Knowles, 1980, 1989). Andragogy is a learner-centered approach to learning and is fundamentally different from the teacher-centered approach of pedagogy. Julia Christian never knew Malcolm Knowles or had the opportunity to read his work; yet, her character and personal beliefs capture an understanding of the principles of andragogy and value of self-directed inquiry and learning.

Julia (1906) envisioned teaching as a process of enabling people to aspire to their highest good by recognizing their individual contributions as meaningful. As a teacher and learner, Julia was motivated by the concept of service to others. This concept had a profound effect on the way she saw herself and the way she interacted with others. Operating from what Brunner (2000) calls an "ethic of care," Julia understood that the individual carries a lifetime of experiences into relationships, whether the setting is a formal or informal educational learning environment. As the experiences of the individuals intertwine, relationships develop, which result in attitudes of caring, receptiveness, trust, and responsiveness to the needs of the person; mind, body, and spirit.

Julia took responsibility for her life and exhibited a fearless quality when facing a problem, using creative approaches to solve the problem. Her fearlessness was strengthened through her faith and decision to surrender her life to the will of God. Julia (1906a) lived in "an atmosphere…that separates us from things of the world" (personal communication, August 23, 1906a, p. 68). Brunner's (2000) research labels this quality of fearlessness as the ability to forget about one's self in the process of making decisions or choices; it is one's ability to change one's center of attention from self to others.

Julia carried her concepts of self-directed learning into the classroom. "The teacher who is satisfied with his teaching does not realize the responsibilities of his teaching … [and] does not see his weaknesses" (J.A. Christian, personal communication, July 11, 1906, p. 67). Julia's words not only focus on one's responsibility to seek growth and development as a teacher, but they also acknowledge the learner as an individual who is also seeking growth and development. Believing that the teaching profession was one of noble Christian service to others, Julia (1906) envisioned the school as "the place where young people look for example" in which to guide their lives (personal communication, July 8, p. 23). Julia was a reflection of her Christian beliefs, becoming an example of the moral values of right vs. wrong, of social order, and of the obedience that students were taught at home and church. To influence "pupils both by example and precept" was a responsibility felt by many teachers of the early twentieth century (Hoffman, 1981, p. 14).

Julia (1906) believed that not only must teachers know what they are going to teach, but they must also know something about the minds of the pupils they are teaching (personal communication, July, 1906). This suggests that the teacher's role was to connect or stimulate a relationship between the learner's experiences and the new knowledge transmitted. For Julia, understanding the subject to be taught was just as important as preparing her students for learning by creating a sense of readiness to learn. In addition, Julia (1906) believed that teachers must "have an openness about teaching.…You can't teach the same way to every pupil" (personal communication, July 11, p. 67). This supports the understanding not only that education is a total process of development for "the mind, soul, and body," but also that each learner brings a variety

of learning experiences into the classroom (J.A. Christian, personal communication, August 23, 1906a, p. 80). For Julia, keeping students actively involved in learning through learning games and team competitions allowed her students to utilize experiences and become instructional resources for a particular lesson.

Most importantly, Julia believed in a democratic philosophy characterized by a concern for the development of a person, a belief in the value and worth of the individual, and a trust in the ability of people to make appropriate decisions if provided the necessary resources and support. To Julia, there were no unintelligent children, and there were no bad children; there were only those who needed encouragement, inspiration, and hope in which to live a good and righteous, noble and successful life (J.M. Babb, personal communication, Spring 1999).

LIFELONG LEARNING AND SELF-DISCOVERY

The research of Tough (1967), Knowles (1975), and Brookfield (1986) support the concept that self-directed learning is a "natural part of adult life" (Merriam & Cafferella, 1991, p. 41). Julia's living-learning environments of the farm, the church, and her associations were important influences and motivation for her continued growth.

The needs of the land not only blurred the traditional roles of gender but also served as an informal learning environment enabling the values of hard work, discipline, competition, innovation, and self-sacrifice (Myres, 1982). By the late 1800s, "science, its products, and a growing business in advertising to promote those goods" informed and educated the farmer about new technologies (Holt, 1995, p. 22). The knowledge of new technologies served to inspire and transform the thinking of farm families. To maintain

the spirit of progress, finances were needed to support forward thinking optimism. Finances, however, were unavailable to keep pace with progress on all fronts of farm life for Julia's family (M.M. Morgan, personal communication, Fall 1998). The needs of the family were secondary to any progressive innovations that would decrease the toil of day-to-day chores in the fields.

Sacrificing one's personal needs and wants was a concept Julia's family understood. It was a concept that walked hand and hand with their spiritual understanding of living one's life in selfless service to others. Each person performed responsibilities and duties, and each person was valued for the execution of those duties, which helped the family unit. The family was a reflection of community, acting in concert, toward one goal, to enhance the quality of life.

The concepts of lifelong learning and self-discovery are also evident in the informal educational environments of the church and associations. Voluntary participation, mutual respect, collaboration, praxis, critical reflection, and empowerment are the characteristics found within these informal settings (Brookfield, 1986).

The church instilled in boys and girls the notions of hard work, perseverance, achievement, and advancement. These notions served to create more independent and assertive women, whose hard work and perseverance created powerful roles for themselves in the church (Heyrman, 1997; Turner, 1997). Julia would probably never associate words such as independence or assertiveness with her level of participation and devotion to the church. She would probably select the word "service" to describe her self-sacrificing dedication to others and her placing of "her church and her faith foremost in her life, above everything else" (J.M. Babb, personal communication, Spring 1999).

Operating from a sphere of service, Julia (1906) was able to access skills associated with organizational leadership, public speaking, and finance (personal communication, July 1906). Her role and devotion to the church and its mission empowered her beyond the church doors. She did not live by the ascribed role society placed on gender when it came to serving the will of God in her community. Service could be demonstrated anywhere, whether it was in a social, professional, or a religious setting.

Julia's knowledge of teacher-training practices became the foundation for her 60 years of service to the church. Julia developed training programs for youth and adult Sunday school teachers as well as organized and taught youth programs. Her teaching and training activities enabled the church greater opportunities in which to disseminate its evangelical message and values to the community. Found within the informal educational programs Julia initiated are the concepts of lifelong learning, as discussed by Tough (1967), Knowles (1975), and Brookfield (1986). Julia initiated the concepts of lifelong learning by determining the learner's need; deciding what, when, and how to engage in learning; implementing appropriate strategies and resources for learning; and creating a sense of community through collaboration and mutual respect among learners.

The voluntary organizations of the Baptist Young People's Union and the Girl's Working Band were learning environments that encouraged collaboration and mutual respect for each member. By recognizing the context of experiences within the group, young people were encouraged to be open to new experiences and to "learn from their helping activities" (Tough, 1979, p. 183). Engaged in helping activities, the young people were able to explore new information or knowledge within the context of their experience and culture. They were challenged to consider alternative ways of thinking, behaving,

and living, as well as encouraged to develop one's critical frame of mind in which to view the cultural assumptions that shape "beliefs, values, and behaviors" (Brookfield, 1986, p. 17). Most importantly, the young people were encouraged to be "involved in a continual process of reinterpretation, renegotiation, and re-creation of their relationships, work lives, and social structures" (p. 20). Through interactions with others, Julia was able to create a window of opportunity for transformative learning to take place within her North Fort Worth community.

TRANSFORMATION AND EMPOWERMENT

The effect of industrialization was a source of disorientation not only for American society, but also for its individual citizens. It was an historical time of great cultural, societal, and national change that affected the daily life of each individual. New information and knowledge required individuals to (a) become aware of and reflect on new information in order to make judgments regarding how their world would be transformed, (b) raise their level of consciousness through active involvement, and (c) adjust behaviors in order to reintegrate and contribute to change and social reconstruction (Conti, Counter, & Paul, 1991).

Evangelical women like Julia firmly believed that the "church [was] for the sake of mission" at home and abroad because Christ was the true transformer of culture (Keely, 1997, pp. 67-68). Julia carried this conviction into her church community. By encouraging mission activities, Julia empowered the North Fort Worth Baptist Church to become a voice of transformation within its evolving community.

Missions were viewed as evangelical outreach programs that enabled the church to touch lives and to save the unsaved souls (Turner, 1997). The evangelical message spoke to "a person's soul worth" in the midst of changing times (Turner, 1997, p. 98). More importantly, the message spoke of the sustaining Word of God as the foundation for one's interpretation and judgment of the changing world.

Mezirow's (1991) transformative learning theory is based on an assumption "that meaning exists within ourselves rather than in external forms such as books and that personal meanings that we attribute to our experience are acquired and validated through human interaction and communication" (p. xiv). Julia's mission outreach programs and teaching activities reflect Mezirow's (1991) transformative learning theory and its concepts of perspective transformation.

The outreach programs of the Girl's Working Band were directed toward raising the level of awareness, encouraging the exchange of knowledge, and demonstrating a commitment toward change (Conti, Counter, & Paul, 1991). Within the context of this experience, the group engaged in reflection and action to bring about solutions to pressing social issues.

As the teacher, Julia's lessons encouraged the members of The Young Men's Christian Club to view God comprehensively and as relative to every aspect of their lives. Discussion and debate were an accepted and encouraged activity. Not only were the young men learning how to apply skills of critical thinking to their daily lives, but they were also able to bring personal beliefs and values into focus.

The group was a "circle of learners" who were able to explore culturally influenced, long-held beliefs to gain an understanding of how those beliefs effect

behaviors (Conti, Counter, & Paul, 1991, p. 32). Club activities enabled an awareness of how "actions, values, beliefs, and moral codes" are framed within the context of Christian doctrine and "sharpened by personal experience" (Brookfield, 1987, pp. 16-17). Through this process, individuals were able to explore the nature of their meaning structures and "realize that they have choices in their lives" (Conti, Counter, & Paul, 1991, p. 32). The realization that one has choices then becomes a liberating and empowering experience (Brookfield, 1987; Freire, 1970).

Julia (1906) understood that religion had to do with the inner self, and only through critical examination of one's inner self could transformation of spirit occur. The results of such a transformation are realized through behavior and attitude changes as one interacts with the world (Brookfield, 1987; Freire, 1970; Mezirow, 1991).

LEARNING FROM JULIA

The lessons learned from Julia Ann Christian evolved from the two major themes of this study. First, education can be viewed as a holistic process of learning in which life and experience are part of the educational event. Second, education that occurs within community empowers and liberates the members of that community, resulting in collective action. The following concepts emerged from the two major themes: the silenced voices of the grassroots leaders were driven by self-directed inquiry and lifelong learning; the grassroots leaders operated within the practical needs of the community rather than from abstract theories; and grassroots leaders were driven by an inner force, in Julia's case, that inner force was religion. The grassroots leaders who were foot soldiers

in broad social, educational, and evangelical movements demonstrated those concepts, empowering them to transform their local communities.

Having the opportunity to view specific moments in Julia's life serves as a reminder that historical events take on new meaning when viewed from grassroots levels. The turn of the century was an exciting time in the history of North Fort Worth, and Julia played a role in its growth and development. Her role will not be noted in local history books or recorded in the public archives of North Fort Worth. Only by telling her story is one able to understand how one person can make a significant difference within the historical events of a community. More importantly, by telling her story, women are able to recognize their contributions as a significant and valuable compliment to the historical record. Validating an alternative historical perspective is inclusive, and gives validity to the historical significance of women. "Their experiences sparked a sense of education's possibilities for all marginalized groups" (Crocco, Munro, & Weiler, 1999, p. 9).

Julia's life and actions demonstrated the value of self-directed and lifelong learning as a means to address technological changes, the expansion of knowledge, personal advancement, and most importantly as a way to build community. Julia's life also teaches the value of life experiences. She valued the life experiences of her pupils in the classroom when determining appropriate forms of instruction, and she valued the teaching gained from common everyday life experiences. Julia recognized that the world and everyone in it were resources for learning and encouraged others to experience each day "with its cares, necessities, and duties" as an opportunity for "acquiring experience of the best kind" (J.A. Christian, May 19, 1900, p. 3).

Julia's story teaches that lifelong learning provides opportunities to evaluate one's beliefs and assumptions and encourages personal growth through the development of new beliefs and assumptions. Julia's activities demonstrated that she considered education to be a lifelong process of acquiring skills, attitudes, and behaviors, and that it is a process where change is expected to occur. Julia also demonstrated that as an educator, who designed learning activities, she was an agent of change.

The importance of finding one's invincible sense of purpose is demonstrated through Julia's life. For Julia, it was her faith in God and her calling to service. Ever faithful to her calling, she transcended the barriers of a male-dominated world and church. Recognized as a Biblical scholar, her religious knowledge was more than just a cognitive understanding. It was about incorporating that understanding into beliefs, which not only provided her guidance, but also represented who she was. Julia's religious beliefs were grounded and shaped by the way in which she lived her life. As a spiritual advisor to many, she became a quiet force within her community who went about serving the will of God with dignity (M.M. Morgan, personal communication, Fall 2000).

Finally, Julia was a practitioner of the art of teaching. Her actions showed that practitioners utilized creativity and imagination to enable living-learning environments within their communities. Julia found ways to engage and challenge those with whom she shared a common life and common concerns, which created a sense of optimism for learning and doing within the community (Conti, Counter, & Paul, 1991). Emphasizing the respect and value of each person, she brought together the traditions of an ever-changing community, finding common dialogue and enabling camaraderie among learners.

Julia's teaching activities were not rooted in theory, but rather in common sense. She did not need theory to tell her that a child's depth of understanding was influenced by his/her life's experiences. She simply knew it from her observations. She did not need theory to tell her that children learned differently and at different rates. She knew this because she knew and understood her students. She took the time to know them individually and spent the time devising ways to help them learn. Julia was practicing individualized instruction before the concept was ever formalized in theory.

Historically, theory has been elevated over practice within the academic profession. Because the patriarchal leaders were recognized as theoreticians, they often relegated the work and contributions of women to the realm of practice (Crocco, Munro, & Weiler, 1999). Regardless of gender, the point is that the art of practice has been ignored in terms of its contributions to theory and accuracy of the historical record. Realistically, it is unlikely that theory could exist without practice, or that practice could exist without theory. The two perspectives are important elements that drive the process of development and transformation of thought within the historical context.

The historical role assigned to female educators has created much controversy within the academe and spurred a plethora of research. It is through research that the historical silencing of women's voices has become deafening. That research gives credence to women as practitioners and validates their contributions to the historical record. The voices of women are a testimony to their role as agents of transformation in their communities and in the field of education. Telling the stories of practitioners like Julia clarifies the value of the contributions that practice has made to theory. Julia's story

is only one of countless women whose voices were neglected by an era that viewed women's role as one of silent servitude.

> "The greatest results in life are usually attained by simple means and the exercise of ordinary qualities."
>
> (J.A. Christian, personal communication, May 19, 1900, p. 3)

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EDUCATIONAL DOCTORAL PROGRAM PROGRESS THROUGH THE YEARS 1974-PRESENT: A LOOK AT THE DOCTOR OF EDUCATION PROGRAM PRODUCTION IN THE COLLEGE OF EDUCATION AT TEXAS SOUTHERN UNIVERSITY

HENRY NORTH, PH.D.
JAMES E. GINN, PH.D.

TEXAS SOUTHERN UNIVERSITY
HOUSTON, TEXAS
AND
J.D. GREGORY, ED.D.
PRAIRIE VIEW A&M UNIVERSITY
PRAIRIE VIEW, TEXAS

Doctoral Program Progress through the Years –1974-Present: A Look at the Doctor of Education Program Production in the College of Education at Texas Southern University

ABSTRACT

The College of Education was established in 1971 to better serve the needs of those students who plan to become educational personnel in the various educational agencies of the state and nation. In 1974, the State of Texas through the Higher Education Coordinating Board authorized the University and College to offer the Doctor of Education degree. The overriding aspect of this study was to delineate and preserve for the historical record the production of education doctors produced at Texas Southern University.

The College of Education was established in 1971 to better serve the needs of those students who plan to become educational personnel in the various educational agencies of the state and nation. Special emphasis was given to those individuals that wanted to become teachers, counselors, supervisors and/or administrators in the public and private educational enterprises. The major focus of the new College of Education was on teacher training at the kindergarten, elementary, and secondary levels with major emphasis on post secondary or collegiate teacher preparation. The College of Education was an outgrowth from the Department of Education that was a part of the College of Arts and Sciences.

Earl W. Rand, Ed.D., an Indiana University graduate, Professor of Education and Head of the Department of Secondary Education, and Dean of the Graduate School was

appointed the fist dean of the College of Education. He served as the progenitor of the development of programs that would steer the course of the College in the development of programs that would address the future needs and goals to direct the College's growth. The Curricular offerings included Early Childhood Education, Elementary Education, Secondary Education, Guidance and Counseling, Educational Administration and Supervision, Reading, and Psychology. Under Dean Rand's leadership some of the College's goals were to construct a $4,000,000 educational facility, add additional course offerings in Curriculum and Instruction, and establish a doctoral program of studies leading to the Doctor of Education degree in conjunction with the Graduate School.

In 1973, Dr. Joseph Jones, a graduate of The Ohio State University with a Ph.D. in Zoology a former Fulbright-Hays professor at the University of Science and Technology in Ghana and a Vice-President for Academic Affairs and Academic Dean at Saint Augustine's College in North Carolina was appointed as Dean of the Graduate School at Texas Southern University.

In 1974, the State of Texas through the Higher Education Coordinating Board authorized the University and College to offer the Doctor of Education degree. That year, Dean E. W. Rand transitioned from the University to accept the position of President of Jarvis Christian College in Hawkins, Texas. Dr. James Beauregard Jones, a University of Washington, former Dean of Students, former director of the Triple T Program, and Professor of Education assumed the position of Dean of the School of Education.

The make up of the College's faculty during the proposal stage and the initial implementation stage of the Doctor of Education degree are shown in Table 1.

Table 1
Name of Instructors, Highest Degree Earned, Rank, Racial Composition and Teaching Experience of the Staff of the School of Education, Texas Southern University 1973-1974

Instructor	Highest Degree	Academic Rank	Race		Teaching Experience	
			White	Black	Public School	College
Allman, Sybil A.	Ed.D.	Assistant Professor	X		X	X
Black, Frank	Ph.D.	Associate Professor		X	X	
Brown, Sharon	Ed.D.	Associate Professor	X	X	X	X
Butler, Joseph	Ed.D.	Associate Professor		X	X	X
Claye, Clifton	Ed.D.	Professor		X	X	X
Cunningham, James J.	Ed.D.	Professor		X	X	X
Engle, James	Ed.D.	Associate Professor	X			
Gentry, Bobby	Ed.D.	Associate Professor		X	X	X
Johnson, James	Ph.D.	Professor		X	X	X
Jones, James B.	Ed.D.	Professor		X	X	X
Jones, James C.	Ph.D.	Associate Professor		X	X	X
Lott, Mabel	Ed.D.	Professor		X	X	X
Lowery, Marie	Ed.D.	Associate Professor	X		X	X
Paige, Roderick	P.E. D.	Professor		X	X	X
Perry, Cynthia	Ed.D.	Associate Professor		X	X	X
Perry, James O.	Ed.D.	Associate Professor		X		
Powell, Delcenia	Ed.D.	Associate Professor		X	X	X
Rand, Earl W.	Ed.D.	Professor		X	X	X
Roberts, Jr., Launey F.	Ed.D	Associate Professor		X	X	X
Thornton, Peter B.	Ed.D.	Professor		X	X	X
Strong, Will	Ed.D.	Professor	X		X	X
Williams, Henry	Ed.D.	Professor		X	X	X

Since the inception of the Doctor of Education Degree the Graduate School has had two deans and one interim dean. Dean Joseph Jones has served as dean of the Graduate School since 1973 with and interlude for the academic years of 1994-1995 and 1995-96. For this two-year period, Dr. Barbara E. Hayes, a Ph.D. graduate of the College of Pharmacy at the University of Houston, a registered Pharmacist and an Associate

Professor of Pharmacy assumed the position of Interim Dean of the Graduate School. Dr. Joseph Jones was asked to return to the position of Graduate Dean for the 1997 academic year. Dr. Richard Pitre, a Ph.D., graduate of the University of Houston, a CPA and Distinguished Leadership Professor in Accounting, and an Associate Provost for Academic Affairs assumed the position as Dean of the Graduate School in January 2004 when Dr. Joseph Jones returned to classroom instruction. The College of Education has had six deans and has on occasion five interim deans with two of the interim deans serving as dean on separate or disjointed times. These data are presented in Table 2.

Table 2
Names of Graduate School Deans and College of Education Deans

Name	Graduate School	College of Education
Joseph Jones, Ph.D. The Ohio State University	X	
James B. Jones, Ed.D. University of Washington		X
Charles Moseley*, Ph.D. University of Chicago		X
Sybil A. Allman*,Ed.D. University of Nebraska		X
William E. Maxwell, Ed.D. Harvard University		X
Roderick Paige, P.E.D. University of Cincinnati		X
Barbara Hayes*, Ph.D., R.Ph. University of Houston	X	
Irma Malloy, Ed.D. University of Houston		X
William Nealy*, Ph.D. The Ohio State University		X
Sybil A. Allman*, Ed.D. University of Nebraska		X
Jerry "Jay" Cummings, Ph.D. The Ohio State University		X
Richard Pitre, Ph.D. University of Houston	X	

An asterisk denotes Interim Deans.

One of the State requirements for the College of Education was to strengthen its doctoral faculty. In 1975, the College of Education added two new faculty members to its

roster. They were a relative young new Ph.D. from the University of Colorado at Boulder and thrice degreed from Texas Southern University with public school, community college, university teaching, counseling, supervising and administrative experience and a Ph.D. from The Ohio State University with public school, state department, university teaching and superintendent experience in the person of Dr. Wayne Carle. Dr. Carle served as a Vice President at Texas Southern University before transitioning to Colorado to become Superintendent of the Jefferson County Public School System. He is now retired from that system. This complement to the existing faculty served as the genesis or foundation for the production of the first doctoral degree to be awarded from a college or university west of the Mississippi by a Historically Black College or University. From that faculty, the College developed faculty and dissertation chairpersons worthy of recognition by their academic peers both national and international. The following Table 3 shows all faculty members that have chaired dissertations since the first one in 1977.

Table 3
Faculty Members that have served as Dissertation Chairpersons along with his/her School, Degree and Area of Specialization from 1974-2003

Name	School	Degree	Area of Specialization
Aaron, Earvin B.	University of Arkansas	Ed.D.	Reading Education
Allman, Sybil A.	University of Nebraska	Ed.D.	Curriculum
Brooks, Sumpter L.	University of Houston	Ed.D.	Secondary Education
Brown, Sharon	Northern Illinois University	Ed.D.	Educational Psychology
Brown, Stephen W.	Mississippi State University	Ed.D.	Educational Administration
Butler, Joseph	University of Indiana	Ed.D.	Elementary Education
Butler Ralph	University of Oklahoma	Ph.D.	Educational Psychology
Carle, Wayne	Ohio State University	Ph.D.	Educational Administration
Cunningham, James	George Washington University	Ed.D.	Higher Education Administration
Epps, Irvine E.	Texas Southern University	Ed.D.	Counselor Education
Gentry, Bobby	University of Massachusetts	Ed.D.	Urban Education
Gillie, Angelo C.	State University of New York at Buffalo	Ed.D.	Educational Administration
Jefferson, Joseph	Ohio State University	Ph.D.	Education/Psychology
Jones, James B.	University of Washington	Ed.D.	Counseling
Jones, James C.	Michigan State University	Ph.D.	Educational Administration
Jones, Joyce K.	Texas Southern University	Ed.D.	Counselor Education
Ligons, Claudette M.	University of Houston	Ed.D.	Curriculum
Malloy, Irma T.	University of Houston	Ed.D.	Counselor Education
McCree, Willie A.	University of Arkansas	Ed.D.	History/Education
McNeil, Alvin	University of Denver	Ed.D.	Higher Education Administration
Moseley, Charles	University of Chicago	Ph.D.	Urban Education
Nealy, William	Ohio State University	Ph.D.	Education
North, Henry	University of Colorado at Boulder	Ph.D.	Educational Administration
Nwagwu, Emmanuel	Texas A&M at Commerce	Ed.D.	Educational Administration
Poats, Lillian	Texas Southern University	Ed.D.	Higher Education Administration
Roberts, Launey F.	University of Missouri	Ed.D.	Educational Administration
Sadberry, Lonnie	University of Houston	Ed.D.	Educational Administration
Strong, Will R.	Indiana University	Ed.D.	Educational Administration
Venerable, Riley H.	University of New Orleans	Ed.D.	Counselor Education

Of the above 28 Doctoral Dissertation advisors seven are deceased. They are Aaron, Earvin B., Chair of Curriculum and Instruction, Gentry, Bobby, Professor of Curriculum and Instruction, Jones, James B., Dean of College of Education and Professor of Counseling, Jones, James C., Professor of Educational Administration, Malloy, Irma T., Dean of College of Education and Professor of Counseling, McCree, Willie A.,

Professor of Higher Education and Foundations, and McNeil, Alvin J., Chair of the Department of Higher Education and Foundations and Professor. Six members of this august group retired from the university. Allman, Sybil A. retired as Interim Dean of the College of Education, Brown, Sharon retired as Professor of Higher Education, Brown, Stephen W. retired as Associate Professor of Educational Administration, Butler, Joseph retired as Associate Dean of the College of Education and Director of Certification, Sadberry, Lonnie retired as Chair of the Department of Educational Administration and Associate Professor, and Strong, Will R. retired as Chair of the Department of Educational Administration and Professor. Three members of this august group left the university to pursue other opportunities. Carle, Wayne became Superintendent of Jefferson County School District, Jefferson County, Colorado. Gilli, Angelo pursued professorial opportunities at Rutgers University, and Moseley, Charles pursued professorial opportunities at the University of Nevada, Reno.

Twenty-one or seventy-five percent of the twenty-eight dissertation advisors are male and seven or twenty-five percent are female. Eight or 28.5 percent of these individuals are white with two of these being female. Of the twenty non-white dissertation advisors, one is a Nigerian male, five are female, and the remaining fourteen or 70 percent are African American males. Overall, fifty percent of all the dissertation advisors are African American males.

Nearly 21 percent of these dissertation advisors or six hold the Ph.D. degree in their respective fields of specialization and twenty-two or nearly 79 percent hold the Ed.D. degree in their respective fields of specialization. Six or 21.4 percent of these dissertation advisors chaired studies in the area of Curriculum and Instruction. Six or 21.4

percent of these dissertation advisors chaired studies primarily in the area of Higher Education. Seven or 25 percent of these dissertation advisors chaired studies in the area of Counselor Education. Nine or 32 percent of these dissertation advisors chaired studies in the area of Educational Administration.

Finally, the twelve faculty members that have served as dissertation chairpersons along with his/her school, degree and area of specialization and are currently teaching in the college of education are shown in Table 4 below.

Table 4
Faculty Members that have served as Dissertation Chairpersons along with his/her School, Degree and Area of Specialization from 1974-2003 and are Currently Teaching in the College of Education

Name	School	Degree	Area of Specialization
Brooks, Sumpter L.	University of Houston	Ed.D.	Secondary Education
Butler Ralph	University of Oklahoma	Ph.D.	Educational Psychology
Cunningham, James	George Washington University	Ed.D.	Higher Education Administration
Epps, Irvine E.	Texas Southern University	Ed.D.	Counselor Education
Jefferson, Joseph	Ohio State University	Ph.D.	Education/Psychology
Jones, Joyce K.	Texas Southern University	Ed.D.	Counselor Education
Ligons, Claudette M.	University of Houston	Ed.D.	Curriculum
Nealy, William	Ohio State University	Ph.D.	Education
North, Henry	University of Colorado at Boulder	Ph.D.	Educational Administration
Nwagwu, Emmanuel	Texas A&M at Commerce	Ed.D.	Educational Administration
Poats, Lillian	Texas Southern University	Ed.D.	Higher Education Administration
Roberts, Launey F.	University of Missouri	Ed.D.	Educational Administration
Venerable, Riley R.	University of New Orleans	Ed.D.	Counselor Education

Doctor of Education Degree Holders from Texas Southern University

Name	*Graduated*	*Ethnic Origin*		*Sex*	*Specialization*
Aderunmu, William 0.	May, 1977	Nigerian		M	Educational Administration
Perkins, Iris W.	August, 1978	Black		F	Higher Education
Ehikhametalor, E.T.	May, 1979	Nigerian		M	Administration
Bernard, Richard R.	May, 1979	White		M	Higher Education
McDavid, Teddy A.	May, 1979	Black		F	Educational Administration
Okech, Green Jack	May, 1979	Kenyan		M	Educational Administration
Jones, B.S.	May, 1979	Black		F	Administration
Hing, M.A.	May, 1979				Curriculum & Instruction
Epps, I	May, 1980	Black		F	Counselor Education
Glass, Mattye. B.	August, 1980	Black		F	Higher Education
Matthews, Charles	May, 1981	Black		M	Educational Administration

McFail, Gilda	May, 1981	Black		F	Higher Education
Mehrinfar, Nasrin	May, 1981	Iranian		F	Higher Education
Cooper, Elizabeth	August, 1981	Black		F	Counselor Education
Nwaobasi, Jonathan	August, 1981	Nigerian		M	Educational Administration
Booker, J. Harvey	May, 1982	Black		M	Counselor Education
Cole, Robert Vernon	May, 1982	Black		M	Higher Education
Jaafar, Sher Kawi	May, 1982	Iranian		M	Counselor Education
Lewis, Betty D.	May, 1982	Black		F	Higher Education
Najafi, Majid A.	May, 1982	Iranian		M	Higher Education
Ross, Tobie B., Jr.	May, 1982	Black		M	Higher Education
Askew, Vera	August, 1982	Black		F	Counselor Education
Chaney, Lafayette	August, 1982	Black		M	Higher Education
Davis, Ronnie	August, 1982	Black		M	Higher Education
Eubanks, Odus K.	August, 1982	White		M	Higher Education
Harkins, Edwina	August, 1982	White		F	Higher Education
Houston, Julius C.	August, 1982	Black		M	Higher Education
Jackson, Jeanne	August, 1982	Black		F	Curriculum & Instruction
Levy, Chester Jr.	August, 1982	Black		M	Curriculum & Instruction
McCoy, Gloria	August, 1982	Black		F	Counselor Education
Mills, Bristol	August, 1982	White		F	Educational Administration
Ansukuru, Kevin	May, 1983	Nigerian		M	Educational Administration
Eferakeyu, Ose A.	May, 1983	Nigerian		M	Educational Administration
Gaynor, Michael M.	May, 1983	Black		M	Curriculum & Instruction
Hornsby, Andre J.	May, 1983	Black		M	Educational Administration
Morgan, Henry W.	May, 1983	Jamaican		M	Educational Administration
Spivey, Leon	May, 1983	Black		M	Educational Administration
Day, Larry Lemaris	August, 1983	Black		M	Higher Education Administration
Houck, Morris T.	August, 1983	Black		M	Curriculum & Instruction
Meesin, Charoon	August, 1983	Asian		M	Curriculum & Instruction
Modiste, Charles	August, 1983	Black		M	Educational Administration
Skinner, Evelyn Jewel	August, 1983	Black		F	Counselor Education
Smith, Bessie S.	August, 1983	Black		F	Counselor Education
Stallworth, Willie	August, 1983	Black		M	Higher Education
Fisher, Alice	May, 1984	Black		F	Urban Education
Gaynor, Genevieve	May, 1984	Black		F	Counselor Education
Mbanzue, Jude	May, 1984	Nigerian		M	Higher Education
Rosin, Adolfo	May, 1984	Hispanic		M	Higher Education
Khademi, Mohsen	August, 1984	Iranian		M	Curriculum & Instruction
Mukulu, Augustine	August, 1984	Nigerian		M	Higher Education
Okendu, John	August, 1984	Nigerian		M	Higher Education
Poats, Lillian B.	August, 1984	Black		F	Higher Education
Simmons, Berdia A.	August, 1984	White		F	Educational Administration
Smith, Mae F.	August, 1984	Black		F	Curriculum & Instruction
Zainoba, Mohammed	August, 1984	Asian		M	Higher Education
Abbott-Koch, Sarah	May, 1985	White		F	Educational Administration
Asefa, Webeshete	May, 1985	Ethiopian		M	Educational Administration
Brown, Kenneth	May, 1985	White		M	Educational Administration
Ekpe, Hilary	May, 1985	Nigerian		M	Educational Administration
Famojuro, Edward	May, 1985	Nigerian		M	Counselor Education
Hashemi, Behnaz	May, 1985	Iranian		F	Counselor Education
Hawkins, Howard	May, 1985	Black		M	Educational Administration
Jitgarun, Kalayanee	May, 1985	Asian		F	Curriculum & Instruction
Johnson, Richard Arlin	May, 1985	Black		M	Curriculum & Instruction
Nelson, Deloris	May, 1985	Black		F	Counselor Education

Ohanaja, Jerome	May, 1985	Nigerian		M	Higher Education
Sardana, Ranjana	May, 1985	Black		F	Educational Administration
Smith, Mary	May, 1985	Black		F	Higher Education
Weathersby, Samuel	May, 1985	Black		M	Educational Administration
Atughonu, Harry T.	August, 1985	Nigerian		M	Educational Administration
Cobbin, Jacqueline	August, 1985	Black		F	Educational Administration
Famojuro, Elijah	August, 1985	Nigerian		M	Educational Administration
Felps, Stuart	August, 1985	White		M	Counselor Education
Gibbons, Oswald	August, 1985	Black		M	Higher Education
Gregory Jr., J.D.	August, 1985	Black		M	Educational Administration
Harper, Kay Brown	August, 1985	Black		F	Higher Education
Jeffries, Mamye Louise	August, 1985	Black		F	Higher Education
Khansari, Ali H. G.	August, 1985	Iranian		M	Educational Administration
Liuzza, Joy A.	August, 1985	White		F	Educational Administration
Neal, Wendell	August, 1985	Black		M	Higher Education
Samaila, Iliya Wambi	August, 1985	Nigerian		M	Higher Education
Hightower, Carol Ann	May, 1986	Black		F	Counselor Education
Hurst II, Jesse Henry	May, 1986	Black		M	Higher Education Administration
Iheanacho, Sylvester Onye	May, 1986	Nigerian		M	Educational Administration
Iredia, David Samuel	May, 1986	Nigerian		M	Curriculum & Instruction
Akuchie, Lucius Ukachi	August, 1986	Nigerian		M	Educational Administration
Eason, Ronnie Eugene	August, 1986	Black		M	Curriculum & Instruction
Galloway, Irma Nell	August, 1986	Black		F	Educational Administration
Glover, Larry Eugene	August, 1986	Black		M	Curriculum & Instruction
Holden, Kenneth J.	August, 1986	Black		M	Counselor Education
Kilpatrick, Leon Clancy	August, 1986	Black		M	Higher Education
Mitchell, Peggy Akers	August, 1986	Black		F	Curriculum & Instruction
Nikkaresfahani, Ahmad	August, 1986	Iranian		F	Curriculum & Instruction
Onaiwu, Monday E.	August, 1986	Nigerian		M	Educational Administration
Selmon, William James	August, 1986	Black		M	Counselor Education
Van Putten, Aline Averil	August, 1986	Black		M	Educational Administration
Abaneme, Mike K.C.	May, 1987	Nigerian		M	Higher Education Administration
Anukwuem, Christopher	May, 1987	Nigerian		M	Higher Education Administration
Chanetiyoung, Den	May, 1987	Asian		M	Educational Administration
Cunningham, Lois Vines	May, 1987	Black		F	Educational Administration
Duru, Innocent Chidi	May, 1987	Nigerian		M	Educational Administration
Farinelli, Carl William Cobb	May, 1987	White		M	Educational Administration
Huntington, Patricia	May, 1987	White		F	Educational Administration
Irving, Marilyn Marie	May, 1987	Black		F	Higher Education Administration
Johnson, Barbara Jean	May, 1987	Black		F	Curriculum & Instruction
Phillips, Iantha Mae Cuerington	May, 1987	Black		F	Higher Education Administration
Suriyamanee, Naranan	May, 1987	Asian		F	Educational Administration
Zarghouni, Akbar	May, 1987	Iranian		M	Educational Administration
Zibili, Abudu	August, 1987	Nigerian		F	Counselor Education
Cartwright, Rayola B.	August, 1987	Black		F	Curriculum & Instruction
Cornelius, Sandra Faye	August, 1987	Black		F	Higher Education Administration
Denmon, Alvin Louis	August, 1987	Black		M	Higher Education Administration
Madu, John C.	August, 1987	Nigerian		M	Educational Administration
Mahod, Adnan Mohd Daoud	August, 1987	Asian		M	Counselor Education
McDonald, Thaddeus	August, 1987	Black		M	Higher Education
Ozumba, Amos E.	August, 1987	Nigerian		M	Educational Administration
Terry, Dorothy Elizabeth	August, 1987	Black		F	Higher Education Administration
Debricassart, Betti Jean	May, 1988	Black		F	Educational Administration
Fonge, Michael Fotoh	May, 1988	Nigerian		M	Educational Administration

Imo, Charles N.	May, 1988	Nigerian		M	Educational Administration
Kloh, Edmund Nah	May, 1988	Liberian		M	Educational Administration
Okolo, Augustine E.	May, 1988	Nigerian		M	Educational Administration
Onyemenem, Augustine E.	May, 1988	Nigerian		M	Educational Administration
Onyemenem, Christine A.	May, 1988	Nigerian		F	Educational Administration
Onyeri, Innocent Nwala	May, 1988	Nigerian		M	Educational Administration
Price, Doris	May, 1988	Black		F	Higher Education
Robinson, Dorothy Raye	May, 1988	Black		F	Educational Administration
Umaua, Ufot Frank	May, 1988	Nigerian		M	Counselor Education
Brown, Elroy	August, 1988	Black		M	Counselor Education
Ferguson, Marion	August, 1988	Black		F	Higher Education
Hamilton, Marilyn	August, 1988	Black		F	Counselor Education
Henry, Audry C.	August, 1988	Black		F	Counselor Education
Jackson, Johnnie C.	August, 1988	Black		M	Higher Education
Lewis, Jonathan	August, 1988	Black		M	Curriculum & Instruction
Marshall, Willie	August, 1988	Black		M	Higher Education
Nnamadim, Chijoke	August, 1988	Nigerian		M	Educational Administration
Oparaji, Timothy	August, 1988	Nigerian		M	Educational Administration
Perez, Janie	August, 1988	Mexican		F	Educational Administration
Robey, Donaleah	August, 1988	Black		F	Counselor Education
Simien, Anna	August, 1988	Black		F	Higher Education
Simpson, Sclemon	August, 1988	Black		M	Higher Education
Suggs-Woods, Gloria	August, 1988	Black		F	Educational Administration
Adams, Phyllis Curl	May, 1989	Black		F	Higher Education
Brown, Lawrence James	May, 1989	Black		M	Educational Administration
Campbell, Clarice Goodley	May, 1989	Black		F	Counselor Education
Davis, Barbara Jean	May, 1989	Black		F	Higher Education
Hadnot, Gail Ann	May, 1989	Black		F	Educational Administration
Ikaegbu, Ephraim Ifeanyichukwu	May, 1989	Nigerian		M	Educational Administration
Johnson, Eartha Lee	May, 1989	Black		F	Counselor Education
Ononiwu-Lazz, Emmanuel E.	May, 1989	Nigerian		M	Educational Administration
Simpson, James Clifford	May, 1989	Black		M	Higher Education
Smith, Carol Ann	May, 1989	Black		F	Counselor Education
Washington, Barbara Jean	May, 1989	Black		F	Educational Administration
Bernard, Lillian Frances	August, 1989	Black		F	Counselor Education
Brown, Eloise Hambright	August, 1989	Black		F	Urban Education
Horrocks, Kathleen	August, 1989	White		F	Curriculum & Instruction
Reagan, Sannie	August, 1989	Liberian		M	Counselor Education
Ukachukwu, Thaddeus O.	August, 1989	Nigerian		M	Educational Administration
Williams-Norman, Kay	August, 1989	Black		F	Higher Education
Alexander, Alma Duncan	May, 1990	Black		F	Higher Education
Amacker, Emma	May, 1990	Black		F	Urban Education
Anderson, Nellie R.	May, 1990	Black		F	Urban Education
Bailey, Alease Elaine	May, 1990	Black		F	Urban Education
Berry, Lucia Elaine	May, 1990	Black		F	Urban Education
Clem, Earlene Taylor	May, 1990	Black		F	Counselor Education
Emukah, Reginald Ahizi	May, 1990	Nigerian		M	Higher Education
Fowler, Jessie Dale	May, 1990	Black		F	Urban Education
Geyen, Dashiel James	May, 1990	Black		M	Counselor Education
Horton, Marie R.	May, 1990	Black		F	Higher Education
Ikemi, Mahkurdi Mieyefabofah	May, 1990	Nigerian		M	Educational Administration
Ituah, Kingsley Momodu	May, 1990	Nigerian		M	Educational Administration
Johnson, Patricia Ann	May, 1990	Black		F	Urban Education

Jones, Jean Marie	May, 1990	Black		F	Counselor Education
Jones-Clark, Mae Evelyn	May, 1990	Black		F	Urban Education
Martel, Joe Herman	May, 1990	Black		M	Educational Administration
Merrell, Thoedore Philip	May, 1990	Black		M	Urban Education
Ndeya, Charity Ntomboxolo	May, 1990	Nigerian		F	Curriculum & Instruction
Okwuonu, Emmanuel Okezie	May, 1990	Nigerian		M	Educational Administration
Sunja, Michael C.	May, 1990	Nigerian		M	Educational Administration
Ambroise, Jean-Claude	August, 1990	Haitian		M	Counselor Education
Kang, Jonghun	August, 1990	Korean		M	Higher Education
Schoellman, Edward R.	August, 1990	White		M	Counselor Education
Akoma, Uzoma Chike	May, 1991	Nigerian		M	Educational Administration
Beal, Janice Marie	May, 1991	Black		F	Counselor Education
Black, Cleveland	May, 1991	Black		M	Counselor Education
Christy, Jewell Thompson Owens	May, 1991	Black		F	Curriculum & Instruction
Garner, Linda V. Lee	May, 1991	White		F	Educational Administration
Godine, Marion Cecilia	May, 1991	Black		F	Urban Education
Holmes, Roscette Lewis	May, 1991	Black		F	Urban Education
Hughes, Sam Howard	May, 1991	Black		M	Educational Administration
Williams, Joan Clin	May, 1991	Black		F	Urban Education
Dede, Brenda Sanders	August, 1991	Black		F	Higher Education
Harris, Ardeen Lynn	August, 1991	Black		F	Counselor Education
Harris, Maryellen Geri	August, 1991	Black		F	Educational Administration
Marquis, Bruce Preston	August, 1991	Black		M	Higher Education
Pringle, Nell Rene Fontenot	August, 1991	Black		F	Higher Education
Blake, Yvette Mapp	May, 1992	Black		F	Counselor Education
Crippen, Frank Donovan	May, 1992	Black		M	Counselor Education
Durant, Leroy A.	May, 1992	Black		M	Higher Education
Eremie, Maxwell D.	May, 1992	Nigerian		M	Counselor Education
Farley, Kathy R.	May, 1992	Black		F	Counselor Education
Jones, Sheila Ann	May, 1992	Black		F	Urban Education
Maynard, Jo Anna	May, 1992	White		F	Educational Administration
Park, Young Don	May, 1992	Korean			Urban Education
Parker, Charlotte Jean	May, 1992	Black		F	Educational Administration
Saha, Grace Cynthia De Luna	May, 1992	Mexican		F	Curriculum & Instruction
Taylor, Bryan Alexander	May, 1992	White		M	Counselor Education
Uzoh, Francis Obiorah	May, 1992	Nigerian		M	Urban Education
Williams, Barbara M.	May, 1992	Black		F	Educational Administration
Yaacoubi, Ghanem I.	May, 1992	Palestinian		M	Counselor Education
Jones, Joyce Kemp	August, 1992	Black		F	Counselor Education
Alikah, Thomas Osakwe	May, 1993	Nigerian		M	Higher Education
Barnett, Wylma Lynn White	May, 1993	Black		F	Curriculum & Instruction
Bilton, Doris Batts	May, 1993	Black		F	Educational Administration
Curtis, O.D.	May, 1993	Black		M	Educational Administration
Dorsey, Schuwan Ann	May, 1993	Black		F	Counselor Education
High, Clennis Flenard	May, 1993	Black		M	Counselor Education
Johnson, Georgetta Harding	May, 1993	Black		F	Educational Administration
Johnson, Johnny	May, 1993	Black		M	Educational Administration
Livingston, Sharian Elaine	May, 1993	Black		F	Counselor Education
McCarty, Patricia	May, 1993	Black		F	Counselor Education
McCree, Carol Diane	May, 1993	Black		F	Educational Administration
McDaniel, Winifred Columbus	May, 1993	Black		F	Curriculum & Instruction
McGaughey, M. Carolyn Stewart	May, 1993	White		F	Educational Administration

Neal, Mary E. Simmons	May, 1993	Black		F	Higher Education
Okeze, Ignatius Onuoha	May, 1993	Nigerian		M	Counselor Education
Patterson, Frankie Lastrap	May, 1993	Black		F	Urban Education
Scales, Joyce Walker	May, 1993	Black		F	Educational Administration
Senegal, Marie Dinard	May, 1993	Black		F	Counselor Education
Sterling, Cheryl Lynn	May, 1993	Black		F	Counselor Education
Van Putten, Leroy A.	May, 1993	Black		M	Curriculum & Instruction
Wade III, Freddie	May, 1993	Black		M	Higher Education
Westmoreland, Dolores Ann	May, 1993	White		F	Educational Administration
Wottlin, Norma Elizabeth	May, 1993	White		F	Urban Education
Addison, Mary Mondell	May, 1994	Black		F	Educational Administration
Alexander, Larry J.	May, 1994	Black		M	Educational Administration
Aloglah, Omar Mustafa	May, 1994	Nigerian		M	Counselor Education
Cerna, Lupita Garcia	May, 1994	Mexican		F	Curriculum & Instruction
Cherry, Statha Kline	May, 1994	Black		F	Higher Education
Drayton, Joseph C.	May, 1994	Black		M	Educational Administration
Gibson, Lynne	May, 1994	White		F	Educational Administration
Hargest, Veronica Clarice	May, 1994	Black		F	Educational Administration
McCullough, Youletta Jayne	May, 1994	Black		F	Educational Administration
Middleton, Jennie Young	May, 1994	Black		F	Urban Education
Rowry, Emma Gene	May, 1994	Black		F	Curriculum & Instruction
Booker, Carris Earl	August, 1994	Black		M	Counselor Education
Gage, Bente Levy	August, 1994	Black		F	Educational Administration
Bourgeois, Waltine Mosie	May, 1995	Black		F	Urban Education
Collette, Pertha M.	May, 1995	Black		F	Higher Education
Hajati, Ahmad	May, 1995	Iranian		M	Higher Education
LeBoff, Barbara Ann	May, 1995	White		F	Educational Administration
Mays, Druella Bolden Gilmore	May, 1995	Black		F	Urban Education
Ohanaja, Adileen Ngozi	May, 1995	Nigerian		F	Counselor Education
Thomas Jr., Carrol Allen	May, 1995	Black		M	Educational Administration
Tucker, Bernadette Marie	May, 1995	Black		F	Counselor Education
Woods, Beverly Anne	May, 1995	Black		F	Urban Education
McGhee, Gracie Marie	August, 1995	Black		F	Educational Administration
Palmer, Edwinna Collins	August, 1995	Black		F	Urban Education
Andrews, Kathy Richard	May, 1996	Black		F	Counselor Education
Blanton, Jacqueline Byrd	May, 1996	Black		F	Educational Administration
Bradford, Johnella R.	May, 1996	Black		F	Higher Education
Catalon, Francis J.	May, 1996	Black		M	Educational Administration
Cortez Jr., Nabor F.	May, 1996	Mexican		M	Educational Administration
Eze, Alexander O.	May, 1996	Nigerian		M	Counselor Education
Hawkins, Fanny Catherine	May, 1996	Black		F	Higher Education
Johnson, Denise Donna	May, 1996	Black		F	Educational Administration
Lindsey, Carolyn McAfee	May, 1996	Black		F	Educational Administration
Moore, Harry J.	May, 1996	Black		M	Counselor Education
Muhammad, Amin	May, 1996	Black		M	Higher Education
Onwuchekwa, Gloria	May, 1996	Nigerian		F	Educational Administration
Parker, Lornia Ann	May, 1996	Black		F	Counselor Education
Payton, Stephen Esmond	May, 1996	Black		M	Higher Education
Pierson, Rita F.	May, 1996	Black		F	Educational Administration
Price, Shirley Katherine	May, 1996	Black		F	Counselor Education
Thymes, Lacerne	May, 1996	Black		F	Educational Administration
Tyler, Phyllis Barnes	May, 1996	Black		F	Educational Administration
Ugoaja, Alozie	May, 1996	Nigerian		M	Higher Education
Washington, Sandra L.	May, 1996	Black		F	Educational Administration

Williams, Angi Michelle	May, 1996	Black		F	Educational Administration
Allen, Gloria Lott	August, 1996	Black		F	Educational Administration
Duffus, Eustace Augustus	August, 1996	Trinidadian		M	Counselor Education
Garza, San Juanita	August, 1996	Mexican		F	Educational Administration
Releford, Jr., Audry L.	August, 1996	Black		M	Counselor Education
Traylor, Lawrence	August, 1996	Black		M	Counselor Education
Adibe, Douglas Muduabuchi	May, 1997	Nigerian		M	Higher Education
Ataabadi, Ali Nateghi	May, 1997	Iranian		M	Counselor Education
Blanton, Debra D.	May, 1997	Black		F	Educational Administration
Davis, Cheryl	May, 1997	Black		F	Educational Administration
Farenick, Kenneth Allen	May, 1997	White		M	Counselor Education
Grau, Marina R.	May, 1997	Mexican		F	Higher Education
Kwang, Pauline S.	May, 1997	Cameroonian		F	Counselor Education
Macy, Sylvia F.	May, 1997	Mexican		F	Educational Administration
Mitchell, Rita Ann	May, 1997	Black		F	Educational Administration
Nwakanma, Bekee Chi	May, 1997	Nigerian			Counselor Education
Sooraksa, Nanta	May, 1997	Thai		F	Counselor Education
Spiller, Kechie Warren	May, 1997	Black		M	Higher Education
Carr, Stanley Bernard	August, 1997	Black		M	Educational Administration
Duram-Bruss, Denah L.	August, 1997	White		F	Counselor Education
Mitchell, Laurie Ann	August, 1997	Black		F	Educational Administration
Osadebe, Frederick Osita	August, 1997	Nigerian		M	Higher Education
Thigpen, Albert Thaeto	August, 1997	Black		M	Higher Education
Akubukwe, Mercy Ebere	May, 1998	Nigerian		F	Counselor Education
Andrews, E. Jeanette	May, 1998	Black		F	Counselor Education
Anuna, Melford N.	May, 1998	Nigerian		M	Higher Education
Bartlett, Linda Treadwell	May, 1998	Black		F	Higher Education
Bettis, Debra Virean	May, 1998	Black		F	Counselor Education
Caramanian, Paul	May, 1998	White		M	Curriculum & Instruction
Deason, Charlesetta	May, 1998	Black		F	Educational Administration
Florian-Lacy, Dorothy J.	May, 1998	White		F	Counselor Education
Harris, Carolyn Harriette	May, 1998	Black		F	Counselor Education
Hill, Debra Marie	May, 1998	Black		F	Curriculum & Instruction
Kaigler, Kathy Yvonne	May, 1998	Black		F	Educational Administration
Masghat, Mansoureh	May, 1998	Iranian		M	Counselor Education
Tangeh, Ndamukong Nicholas	May, 1998	Nigerian		M	Curriculum & Instruction
Taylor, Christie Crews	May, 1998	Black		F	Counselor Education
Alexander, Karen E.	August, 1998	Black		F	Urban Education
El-bataineh, Ali	August, 1998	Jordanian		M	Higher Education
Hunter, Evelyn Irving	August, 1998	Black		F	Higher Education
Jeffries, Iris R.	August, 1998	Black		F	Urban Education
Uba, Chinyere Oluchi	August, 1998	Nigerian		M	Curriculum & Instruction
Bailey, Rondell Earl	May, 1999	Black		M	Higher Education
Embaye, Fesshaye	May, 1999	Arabian		M	Higher Education
Farooq, Daailyah Muhammad	May, 1999	Black		M	Counselor Education
Fisher, Belinda Diane	May, 1999	Black		F	Higher Education
Genanaw, Mesfin	May, 1999	Iranian		M	Higher Education
Groves-Watson, Ruth Mahalia	May, 1999	Black		F	Educational Administration
Higgins-Green, Mavis Rosele	May, 1999	Black		F	Curriculum & Instruction
Johnson, Thomas Allen	May, 1999	Black		M	Higher Education
King, Helen Kaye	May, 1999	Black		F	Educational Administration
Lackey, Linda D.	May, 1999	Black		F	Higher Education
Mason III, Mason	May, 1999	Black		M	Educational Administration
Mattox-Hall, Dee Anderson	May, 1999	Black		F	Educational Administration

Ross, William	May, 1999	Black		M	Higher Education
Tyson, Carla Lea	May, 1999	Black		F	Higher Education
Wilson II, Richard Earl	May, 1999	Black		M	Counselor Education
Butts, Debra J.	August, 1999	Black		F	Higher Education
Fisher, Iantha Lynn	August, 1999	Black		F	Educational Administration
Harris, Elizabeth L.	August, 1999	Black		F	Curriculum & Instruction
Mackey, Joyce Marie	August, 1999	Black		F	Curriculum & Instruction
Morris, Barbara O.	August, 1999	Black		F	Counselor Education
Stevenson III, Henry Leon	August, 1999	Black		M	Curriculum & Instruction
Watkins, Betty Ann	August, 1999	Black		F	Counselor Education
Albadavi, Nazir	May, 2000	Iranian		M	Counselor Education
Alexander, Lona Faye	May, 2000	Black		F	Educational Administration
Alvarez, Roman Austria	May, 2000	Mexican		M	Counselor Education
Amaya, Vicenta	May, 2000	Mexican		F	Curriculum & Instruction
Borten, Odessa	May, 2000	Black		F	Educational Administration
Etta, Prudencia	May, 2000	Cameroonian		F	Counselor Education
Johnson, Glenda G.	May, 2000	Black		F	Higher Education
Lightfoot-Christopher, Jan E	May, 2000	Black		F	Counselor Education
Moroney-Audibert, Marcia	May, 2000	English		F	Counselor Education
Powell, Veronica Riley	May, 2000	Black		F	Urban Education
Sealover, Irvina E.	May, 2000	White			Counselor Education
Taylor, Janet B. Harry	May, 2000	Black		F	Higher Education
Taylor, Michelle Getter	May, 2000	Black		F	Higher Education
Adadevoh, Evelyn	August, 2000	Nigerian		F	Higher Education
Dickerson-Wilson, Deborah M.	August, 2000	Black		F	Counselor Education
Dillon, Irene Cecelia	August, 2000	Black		F	Educational Administration
Jemi-Alade, Jr., Tunji	August, 2000	Nigerian		M	Counselor Education
Perkins, Lindy M.	August, 2000	Black		F	Higher Education
Woodard, Chester Arthur	August, 2000	Black		M	Higher Education
Alfred, Susan Marie	May, 2001	Black		F	Educational Administration
Bateki, Joe Hiopy	May, 2001	Cameroonian		M	Counselor Education
Bonton, Shirley Jean	May, 2001	Black		F	Educational Administration
Brown, Karla Davette	May, 2001	Black		F	Curriculum & Instruction
Daniels-Bradford, Nicole	May, 2001	Black		F	Higher Education
Johnson-Taylor, Linda Mouton	May, 2001	Black		F	Educational Administration
Khan, Wajid Ali	May, 2001	Iranian		M	Higher Education
McVea, Jackie D.	May, 2001	Black		F	Curriculum & Instruction
Metofe, Peter Ator	May, 2001	Black		M	Counselor Education
Smith, Sennie Goines	August, 2001	Black		F	Curriculum & Instruction
Vargis, Chakkittadath O.	August, 2001	Black		F	Counselor Education
Carr, Josie Washington	May, 2002	Black		F	Educational Administration
Evans, Joan Ella Reese	May, 2002	Black		F	Counselor Education
Hatcher, Jr., Robert Lee	May, 2002	Black		M	Educational Administration
Hudson, Betsy	May, 2002	Black		F	Counselor Education
Keys, Victor Kennedy	May, 2002	Black		M	Educational Administration
Laird, Teresa G.	May, 2002	White		F	Counselor Education
Ledet, Chaney Williams	May, 2002	Black		F	Educational Administration
Mattis, Dalia Ivorine	May, 2002	Jamaican		F	Counselor Education
Powell-Williams, Felecia Renita	May, 2002	Black		F	Counselor Education
Sandifer, Dino Renault	May, 2002	Black		M	Higher Education
Seahorn, Shirley Jean	May, 2002	Black		F	Curriculum & Instruction
Spencer, Doretha Evonne	May, 2002	Black		F	Curriculum & Instruction
Walker, Barbara Jean	May, 2002	Black		F	Higher Education
Washington, Delores Ann	May, 2002	Black		F	Educational Administration

Mitchell, Kimberly Rochelle	August, 2002	Black		F	Counselor Education
Rosignon-Carmouche, Lee Anna	August, 2002	Black		F	Counselor Education
Sims, Betty Ann	August, 2002	Black		F	Counselor Education
Udeobong, Ita Andrew	August, 2002	Nigerian		M	Higher Education
Adams, Marilyn A.	May, 2003	Black		F	Counselor Education
Ashford, LaRonda Y.	May, 2003	Black		F	Counselor Education
Berry, Edgar Lennard	May, 2003	Black		M	Counselor Education
Colbert, Linda Kaye	May, 2003	Black		F	Counselor Education
Crouch, Keri Leigh	May, 2003	White		F	Educational Administration
Fernandez, Lourdes Sabina	May, 2003	Hispanic		F	Counselor Education
Fields, Margaret A.	May, 2003	Black		F	Curriculum & Instruction
Fitch, Diane Claire	May, 2003	White		F	Counselor Education
Grant, Viveca Allen	May, 2003	Black		F	Educational Administration
Oates, Delores Vantrice	May, 2003	Black		F	Curriculum & Instruction
Onwumere, Everett Anayo	May, 2003	Black		M	Curriculum & Instruction
Peters, Galette L.	May, 2003	Black		F	Higher Education
Simms, Marie Therese	May, 2003	Trinidadian		F	Curriculum & Instruction
Torres, Pauline Marie Lenertz	May, 2003	Hispanic		F	Higher Education
Igwe, Pauline Ifeoma Joy	August, 2003	Nigerian		F	Higher Education
Minix, Quinella Annette	August, 2003	Black		F	Counselor Education
Cantu, Gloria	December, 2003	Hispanic		F	Counselor Education
Shaffer, Tammy J.	December, 2003	White		F	Counselor Education

INTEGRATION OF EFFECTIVE INTERNET RESOURCES FOR FUTURE TEACHERS OF BILINGUAL ED

MARIAN QUINTANA, PH.D.
TEXAS SOUTHERN UNIVERSITY
HOUSTON, TEXAS

Integration of Effective Internet Resources for Future Teachers of Bilingual Ed

Many educators may not realize that Enhancing Education Through Technology, part of the No Child Left Behind (NCLB) Act, provides assistance for improving technology proficiency among educators and increasing technology use in classrooms. According to information from PLATO Learning, only 1/3 of teachers report that they feel prepared to use computers for classroom instruction, and 77 percent report spending 32 or fewer hours on technology-related professional development activities.

Many young people display a level of confidence in using computers that we can only marvel at. Technology is as familiar to them as the Scrabble or Lego was to us. It is our responsibility to ensure that us as instructors and our students are well-versed with a number of issues before we begin to use the Internet for teaching. Review with them the fundamentals. They may need to know how to use the floppy disk, CD-Rom, Internet and printer, depending on the particular assignment or task that you have given them.

Secondly, students need to have understood and be able to practice a range of basic skills. Even where students have some level of typing skills, it will still profit students if they can type at a reasonable speed, for example, in Chat applications such as ICQ. Software exists that can instruct students in these basic skills. Mavis Beacon's "Typing Tutor" is a well-known software program that can teach students typing and help them improve their keyboard speed and accuracy. In addition, knowing how to open a new location via the "File" menu or through the Address bar in both Explorer and Navigator, the "Save As…" function should they want to make a copy of anything they

read, and handling bookmarks (or "favorites," as they are known in Explorer) will be very useful to students.

In general, before you begin, one sensible course of action would be to create and administer a mini-survey of students' competence in these basic skills before attempting to use the Internet with your students (see appendix A).

Warn students about basic security issues that they should be aware of include password security, virus protection, and privacy issues. Among the first security issues that new users will be faced with is "user ID" and "password." Students will need to be encouraged to take reasonable precautions to make sure that passwords are not lost, forgotten, or stolen, that combine upper-lowercase letters, numbers and other permitted symbols. One typical hoax involves unsuspecting email recipients being asked to send their user ID and passwords by people claiming to be their ISP, Network Administrator, or Website Administrator. In situations where students avail themselves of public or shared computers, either in the libraries, computer rooms, Internet cafes or elsewhere, extra caution should be taken to ensure that personal email and passwords are protected.

At the very least, students should be encouraged to keep recent copies of their most important files and data on removable media, such as floppy disks, optical media, or even via the Internet at one of the sites with storage ability, such as Yahoo! Briefcase (http://briefcase.yahoo.com) or i-Drive (http://www.idrive.com).

With many websites collecting and reselling information that users supply, privacy issues have recently taken on a new dimension with recent revelations about Internet industry practices, and ongoing investigations into some of the largest players,

like “Doubleclick.” Anti-spyware softwares should be used and can be downloaded for free.

Future teachers of Bilingual Ed in the area of language, could benefit from the several on-line resources such as bilingual dictionaries to which the instructor should direct the students to utilize.

ONLINE SOURCES

One is the on-line slang dictionary project by the University of California at Pomona (http://www.csupomona.edu/~jasanders/slang/top20.html). Another on-line resource is “Strafe’s Guide To Streetspeak” which covers rap music slang and other forms of popular 1990s slang (http://www.strafe.com/guide/A.html).The Internet can be a resource to help students discover the meaning of new and popular words and phrases not found in most commercially available dictionaries. For example, the *Merriam-Webster Dictionary and Thesaurus* (http://www.m-w.com). With two windows of the browser that open simultaneously, a word or phrase can be copied from a transcript and pasted into the search box of the Merriam-Webster search engine. Of even more interest on this site is the page referred to as “Flappers 2 Rappers) (http://www.mw.com/lighter/flap/flaphome.htm) which covers music related slang such as “rap” and other forms of music that have been a bountiful source of slang in the recent past. Slang is divided into different categories on this home page and a lot of the information is related to music slang. However, there is some that is not music related, and there is an interesting section on the colorful description of vomiting phrases created by college students.

VIDEOTAPES

Also, instructors could videotape their students on weekly basis and use these tapes as a basis for self-correction. These could be called ‘video journals’ as a way of reminding students of their progress. These self-made video products can be used in the classroom to emphasize a theme, drive home a sentence pattern, or provide context for vocabulary training. The video can also be a source of assessment, making for a more enjoyable examination experience for students, and providing a greater degree of control for the instructor. Therefore, interest in videotape materials for use in the language classroom is not limited to the application of professionally produced resources, as seen in the number of presentations and workshops offered by those with experience creating their own video materials.

HOW TO CREATE AND STREAM YOUR OWN VIDEOS ON INTERNET

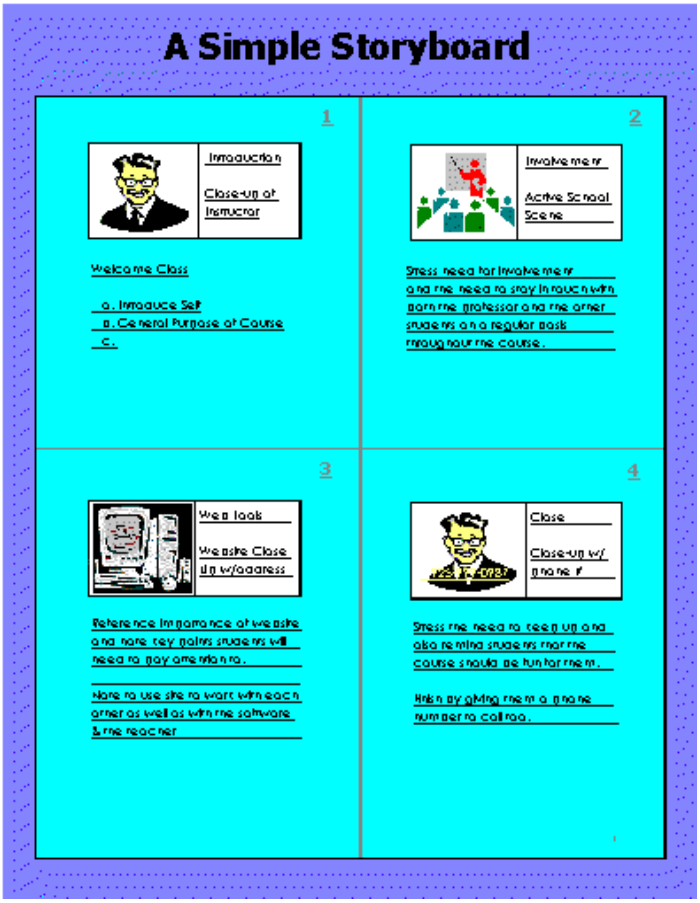
First, some clues on how streaming media - particularly video - work. How does the size of a file impact you as an instructor and what does it mean for your students? The majority of students still connect to the internet at a speed of less than 56 Kilobits/second. Most schools and colleges connect to the internet at a speed on 1.5 Megabits/second or less and a teacher’s individual speed is shared with others on a schools/campus who are transmitting e-mail, campus data, their Internet searches and other transactions on or within the same bandwidth. Before you get into planning very serious video or other media streaming applications, it’s worth your while to know what kind of connections speeds and **throughput** (the bandwidth of the signal that actually gets through to you) you actually are dealing with. A simple test site that will allow you to check the speeds

reaching your computer from your Internet service is provided by **PC Pitstop**. Try their tests from several sites, including your school computer and from your home.

If you are planning to use video with audio and you want to stream them on Internet keep them short and use them in a limited fashion. A tool quite often used in creating a multimedia event is known as a **storyboard**. A storyboard provides visual and verbal cues allowing a viewer to follow where a production is going. According to your creative style, you may find it easiest to build a storyboard as the first step of your Web creation. Or you may find it simpler to create an outline in a non-visual linear fashion and then create your storyboard. Actually, building a script from a storyboard is pretty straightforward. Once you have placed the segments of the storyboard in the order you want, review them to make sure that all of the segments belong on video. Along the way, you may find that it's just as easy to remove an individual storyboard frame and build it as a hyperlink to a text-based file as it is to include it with the video segment. That's the beauty of multimedia!

Your script will be built on a two column document, with the first column including the narration and the second including details of the video/visuals and the transitions between them. By doing this, students learn to prepare presentations either individually or in group for a particular lesson content. See fig. 1 below.

Fig. 1.



ANIMATION

To bring your student's attention to whatever topic you are delivering online. It will work wonders for areas like Math, Social Studies or Science. You could explain in a PowerPoint presentation the world of the butterflies and show them at the same time how they fly with the use of some pictures and any free software downloaded from Internet. The process is easy in itself and your students will love that extra step you went to make a lesson plan attractive. In order to create an animated GIF, you must collect or create the set of images that will be combined to form the animation. You will need to right-click each one and save the individual images to your computer. After the individual images

have been saved on your computer, start your GIF animation software. You may want to use the animation package that comes with Paint Shop Pro called Animation Shop (shareware). Other animation packages such as Microsoft GIF Animator (freeware) and UnFREEz 2.1 will have similar functionality.

The idea is simply to place the images in the proper sequence into your animation application and then save the results in a GIF file. In Animation shop click on the File/Animation Wizard menu as shown here. Click on the next button 4 times, accepting the default choices for each step of the wizard. You should end up at the following screen where you can add images to your animation. Once you are satisfied that the order is correct, click the next button. You will receive a message saying that Animation Shop is now ready to create your animation. Click Finish. The result will look something like this (fig. 2):

Fig. 2. 

Finally, use the View/Animation menu to preview your final product. If you need some tutorial to do this, a good website is: http://webreference.com/dev/gifanim/tutorial.html

CREATION OF AUDIO

You may use audio for a wide variety of activities with your students. You could record their own voice or yours in the reading loud of short stories or just guiding them into intonation patterns. A good practice would be to record the different sounds and patterns of the English and the other language to be compared to achieve a perfect pronunciation pattern by each student. You could do this and view it as a journal by

getting audio samples at the beginning of the course and subsequently until the end of the course. In this way, progress achieved could be measured and be saved in your own Website for future references.

There are many audio recording and editing packages available on the market.

Cool Edit (http://www.syntrillium.com/cooledit/index.html) This application does much more than file conversion — it's a full-fledged audio editor, enabling you to edit multiple files simultaneously and add effects like reverb and delay.

Sound Forge (http://www.sonicfoundry.com/products/default.asp?channel=e) Another popular application that is a top notch editor. And Sound Forge's conversion tool is exceptionally effective, able to convert just about any file format you can think of (and some you don't want to think of).

Magic Ring (http://www.hitsquad.com/smm/programs/AudioMagicRing/) does a good job of converting any number of audio files between different formats or sample rates. This handy piece of software allows you to convert sound files by simply dropping them onto desktop icons.

Media Wizards (http://www.cdhnow.com/mw.html) The Wizard is a conversion tool that handles all the common formats, and a few that are not so common. It also has a play list feature that enables you to "create your own concert," allowing you to play back hours of sound files.

MusicMatch (http://www.musicmatch.com) When it comes to a handy way to turn your MP3s into something else — or create MP3s. It's also quite helpful when it comes to getting your audio ready to burn to CD.

Goldwave (http://www.goldwave.com/) is a comprehensive digital audio editor. You can download a trial version of it from: http://www.goldwave.com/release.html

GOOD WEBSITES FOR LANGUAGE LEARNERS

Despite the obvious limitations of trying to catalogue an ever-growing, ever-changing medium, I will set out a select list of 24 of the best websites in the following six categories: Skill Areas; Language Issues; Reference; Communication; Links; and Internet.

Skill Areas

1) Listening: Randall's ESL Listening Lab: http://www.esl-lab.com

This well-designed website has an extensive selection of listening exercises covering a wide range of levels, from beginner up to advanced, and for special purposes. For each exercise, there is an interactive comprehension page, transcripts, pre-listening questions, post-listening discussion boards, chat center, as well as help and tips on potential problems for teachers.

2) Speaking: Improving Your Speaking Skills S1 and S2: http://lc.ust.hk/~sac/advice/S1.htm and http://lc.ust.hk/~sac/advice/S2.htm

Despite the relative paucity of speaking related websites on the Internet, these two pages, offered by the Language Center of Hong Kong University of Science and Technology, provide real and practical advice for students written in straightforward English. Chinese University of Hong Kong also offers advice at: http://www.cuhk.edu.hk/eltu/ELH/doc4.html.

3) Reading: E.L. Easton: http://eleaston.com/reading_materials.html

Accessing almost every website involves reading so it is difficult to recommend any particular kind of reading on the Internet. Taking into consideration the needs of your students will help you to find the exact reading matter suitable for your students. There are links here to a range of reading activities for all ESL students from children to adults.

4) Writing: Purdue Online Writing Lab: http://owl.english.purdue.edu/introduction.html

This is an excellent website covering a wide range of writing issues for students and teachers. Included are well-written handouts covering an array issues from basics to advanced. There is also a section with extensive links. Interactivity is poor, however.

Language Issues

5) Grammar: Guide To Writing and Grammar: http://webster.commnet.edu/HP/pages/darling/original.htm

This online grammar resource is extremely useful, though directed towards composition. It includes similar resources to Purdue's, but also has quizzes, a question page with an extensive "faq" file, links and resources, and more.

6) Idioms: English Idiom Page and Spanish Idioms: http://www.pacificnet.net/~sperling/idioms.cgi? & http://www.studyspanish.com/idiom.shtml

Rather a simple little page that presents an idiom with a meaning and a sample sentence. For users who want another, they just click on the button on the bottom left. This low-powered interactive system allows students to decide how much they want to learn.

7) Pronunciation: E.L. Easton - American English Pronunciation and Spanish Pronunciation: http://eleaston.com/pronunciation/ & http://www.studyspanish.com/pronunciation/

This site is an interesting and very detailed aid for teaching pronunciation, with clear explanations and exercises. Audio segments and interactive quizzes check both sounds and theory. The exercises start off with basics and encompass some quite difficult aspects, such as word stress, contractions, and reduced forms. You can also find songs, poems, and links to other websites. Ideally students should know the IPA phonetic transcription system in order to take full advantage of this website.

8) Slang: Common American Slang & Common Spanish Slang — http://eslcafe.com/slang/ & http://www.notam02.no/~hcholm/altlang/ht/Spanish.html

These sites have three interesting and easy options for navigation: random, alphabetical and complete listing. Each item contains a word, a meaning and an example sentence. However, interactivity is seriously limited. A visit to Common American Slang at http://www.aitech.ac.jp/~itesls/slang/ may make up for some of the missing elements.

9) Idioms: English-Zone.com: http://members.home.net/kayem/idioms/idioms.html

This website has an interesting selection of idioms related to animals, food, relationships and the body. Some attempt has been made to present them interactively providing scores and feedback to some degree.

10) Idioms: The Idiom Connection: http://www.geocities.com/Athens/Aegean/6720/

This website has over 1000 idioms in its collection. However, interactivity is limited to pointing and clicking, so perhaps students will quickly tire of this website for anything other than a reference site. There are quizzes, but feedback is limited.

11) Vocabulary: Word Play: Sites That Feature Fun Words: http://www.wolinskyweb.com/word.htm

This is a huge collection of word-related resources. Perhaps not ideal for students, but certainly worth mentioning. Some discretion would therefore be advised.

12) Proverbs: Common Proverbs: http://www.aitech.ac.jp/~itesls/proverbs/ & http://www.quotationspage.com/quotes/Spanish_Proverb/

These websites follow the format of the other sections on Idioms and Slang. There is an interactive quiz at http://www.aitech.ac.jp/~iteslj/quizzes/js/ck/ma-proverbs.html which provides correction and feedback for users.

13) Online Bilingual Magazines. — http://www.tameme.org/

Excerpts of current literary publications are translated side by side in two languages. It is ideal to go through idiomatic expressions in Spanish and English.

14) Dictionaries: Merriam-Webster's: http://www.m-w.com

The online version of their Collegiate Dictionary has a thesaurus, too. It has other activities such as word of the day, quizzes, pronunciation guide, and etymology. You can

also find a brief history of English. Unfortunately, interaction and communication are two aspects that are very weak on this site.

15) Encyclopedia: Britannica.com: http://www.britannica.com

The complete Encyclopedia Britannica can now be found online. It contains both news, detailed information, website reviews, etc. This site can be a very informative source for reference. However, it seems slow to download, and interaction and communication options are very limited. Nevertheless, this site is an ideal source of information for students doing their homework, carrying out research for an oral presentation, or simply engaging in further reading.

Communication

16) Email Friends: Linguistic Funland's Email Pen-pal Opportunities for Students: http://www.linguistic-funland.com/penpalpostings.html

This website provides classes of students with the opportunity to find someone willing to become an email penpal; however, only teachers may apply for their class as individual postings have now been cancelled. You can either post a notice or reply to one of the notices already placed there. Registration is required, but it is straightforward.

CONCLUSION

In this article, we have looked at some of the aspects that could be used when discovering the Internet; tried to point out some of the pitfalls that affect users directly; outlined some ways instructors could make use of the Internet in the classroom environment; and, lastly, suggested sixteen websites that stand out in each of five overall categories. Now it is up to the classroom teacher to decide which sites, how and why he or she should integrate into the lesson.

Perhaps the inspired bilingual teacher can create a page linking the pertinent parts of different websites (e.g., a listening exercise, then a vocabulary quiz, followed up by a posting to a message board using what has been learned) together into the day's lesson, adding where something is missing (e.g., warm up, feedback, etc.), so that bilingual learning on the Internet is integrated into students' lives.

Some of the website pages may also be given as an alternative to the traditional pen and ink homework assignment. Eager language learners can be asked to bring in a print-out of their work the following day and keep it in their portfolio or logbook of their Internet activities. Perhaps even the teacher and students may begin to think of how to create a class website that in turn helps other teachers and students to begin the process of learning about the Internet. Whatever course of action, students and teachers will benefit from a medium that inspires creativity, interactivity and "communicativity," both in the real and the virtual world.

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APPENDIX A

A Mini-Survey of Students' Computing Abilities

1. Do you have a computer at home? (Check One) No or Yes
2. Do you have reasonable access to one at school? No or Yes
3. How familiar are you with it? 0% 25% 50% 75% 100%
4. Can you type fairly quickly? No or Yes
5. What programs can you use on the computer? (List three) _____
6. Is (1) or (2) connected to the Internet? No or Yes
7. Have you ever used the Internet before? No or Yes
 a. how many hours a week do you spend? 1~2 3~5 6~9 more
 b. how competent are you? 0% 25% 50% 75% 100%
8. Have you ever used email before? No or Yes
9. Have you ever used a browser before? No or Yes
10. How often do you use the Internet to study English? Never Sometimes Often
 a. why? _____
 b. which site do you like most? _____
11. How competent are you at searching for information? 0% 25% 50% 75% 100%
12. Have you ever communicated in English on the Net? No or Yes
 a. how did you communicate? Email Chat Other
 b. would you like to do this again? _____
13. What would you like to know about English on the Net? _____
14. What other activities were you doing on the Net? _____
15. Have you ever created any website on the Net? No or Yes
 a. Tell us about what you created. _____

NO CHILD LEFT BEHIND:

PRESCHOOLERS' READINESS ON ARRIVAL AT SCHOOL

RUTH R. SEARCY, ED.D.
BENJAMIN C. NGWUDIKE, PH.D.
RODNEY WASHINGTON, ED.D.

JACKSON STATE UNIVERSITY

No Child Left Behind: Preschoolers' Readiness on Arrival at School

ABSTRACT

No Child Left Behind (2001) requires teachers, schools, and school districts to ensure that every child is learning and achieving at and above set standards. No Child Left Behind (NCLB) has set the goal of having every child making the grade on state-defined standards by the end of the 2013-2014 school year. Teachers, schools, and school districts are at risk of being sanctioned if they fail to meet this goal. To help teachers, schools, and school districts meet this gargantuan task of making every child make the grade, No Child Left Behind also has the goal of making every child ready to learn on arrival at school. Knowing the characteristics of children who are about to start school will put teachers, schools, and school districts in a better position to educate their students.

This study analyzed the data from the National Household Education Survey (NHES) Early Childhood Education and School Readiness Survey of 1993. The goal of the analysis was to ascertain the accomplishments and difficulties of preschool children on a number of variables on readiness to learn on arrival at school. The findings of this study showed that a wide variation existed in the accomplishments and difficulties of preschool children before they start school. Teachers face many challenges in meeting the needs of preschool children with multi-barreled levels of proficiency on arrival at school. Ensuring that preschool children are ready to learn on arrival at school is a challenge that faces all stakeholders in education.

With the emergence and growth of a global economy that is driven by technology, the need for children to arrive at school ready to learn has become a matter of national importance. Children who come to school ready to learn are more likely to succeed in school and later in life. To succeed in a competitive labor market that has become highly mobile and become productive members of a democratic and free market economy, children are obligated to succeed in school.

The importance of school readiness cannot be overemphasized. Children who arrive at school ready to learn have enormous advantage over those who don't. As Rosen (2003) stated:

> Reform proponents believe early learning will boost achievement later in students' schooling and ultimately lead to more successful adults. "It's the equivalent of adding a grade level or two," said Jane Henderson, executive director of California First 5, also known as the Children and Families Commission. (p. 2)
>
> Research shows that regardless of socioeconomic background, children who attend quality preschool do better in school and go on to lead more productive lives than those who don't, said Steve Barnett, director of the National Association for Early Education Research, based at Rutgers University in New Jersey. (p. 4)

Despite the importance of being ready to learn by children who are about to start school, many children are still not ready to learn on arrival at school. Hage (2003) stated that it is unusual to find fifth-graders who have felons as big brothers. But children who show up badly unprepared for school are not unusual to find. A recent survey conducted by the Minnesota Department of Education found that more than half of the state's kindergarten children arrived at school not being proficient for their age, in mathematics, literacy, or social development. These students were not only the poor kids in urban districts. The survey deliberately drew a large sample from suburbs and small towns.

State and local authorities have always been faced with the problem of children's readiness to enter kindergarten and first-grade. School readiness remained a local and state issue until about a decade ago. The National Association for the Education of Young Children (1995) stated that school readiness gained national prominence with the adoption of the National Education Goals.

The National Education Goals Panel (1997) has school readiness as one of the eight National Education Goals. Goal 1 stated that by the year 2000, all children in

America would start school ready to learn. The first objective of this goal was that all American children would have access to child appropriate high-quality preschool programs that help prepare children for school. The second objective was that every parent in the United States would be the child's first teacher. The parent will devote time each day to helping such parent's child learn, and parents will have access to the training and support they need. The third objective was that children will receive the nutrition, physical activity experiences, and healthcare needed to arrive at school with healthy minds and bodies, and to maintain the mental alertness necessary to be prepared to learn. The number of low-birth weight babies will be significantly reduced through enhanced parental health systems,

Like Goals 2000, No Child Left Behind (2001) which reauthorized Elementary and Secondary Education Act (ESEA) re-emphasized the need for children to be ready to learn on arrival at school. In addition, No Child Left Behind (NCLB) made other sweeping changes as a way of ensuring that children succeed in school and later as adults. It includes provisions that called for highly qualified teachers in every classroom (U.S. Department of Education, 2003).

No Child Left Behind (NCLB) sets the goal of having every child making the grade on state-defined standards by the end of the 2013-2014 school year. No Child Left Behind (NCLB) targets resources for early childhood education so that all youngsters get the right start (U.S. Department of Education, 2003). Being ready on arrival at school in order to get the right start involves many facets of children's development.

Children's readiness on arrival at school is multi-faceted (Huffman, Mehlinger, & Kerivan, 2000). The National Education Goals Panel (NEGP) and subsequent research

highlighted five dimensions of children's readiness. The dimensions are physical wellness and appropriate motor development; emotional and social development, and positive approach to new experiences; age-appropriate approaches to learning; age-appropriate language development; and age-appropriate cognitive and general knowledge skills (Doherty, 1997; Emig, Moore, & Scarupa, 2001).

The domain of physical wellness and motor development goes beyond freedom from illness and bodily impairment. It covers factors such as growth, possession of adequate physical abilities to perform gross and fine motor skills, ability to resist common childhood infections, and conditions before, at, and after birth, such as exposure to alcohol and drugs.

The domain of social and emotional development is used to refer to all aspects of social and emotional skills. Social development includes awareness of standards of behavior while in a group and ability to cooperate and take turns in a group work. It also entails respecting adults and authority figures. Emotional development encompasses avoidance of fear, coping with failure without weeping or exhibiting anger, positive perception of oneself, ability to understand the feelings of other people, resisting immediate gratification, and ability to express own feelings in a socially acceptable manner.

The domain of age-appropriate approaches to learning includes the disposition to use skills, knowledge, and capacities. The key components include ability to persist on doing repetitive but necessary tasks, enthusiasm to learn, curiosity to explore, ability to control own temperament, and knowledge of cultural patterns and values.

The domain of language development includes ability to use language to communicate to adults and children in a way others can understand, ability to understand the verbal communication of the teacher and other children, and capacity to associate sounds with letters. Verbal language skills include listening, speaking, and vocabulary. Emerging literacy includes print awareness, story sense, and the writing process. For example, children need to know that a story has a beginning, middle, and end. They need to know that the conventional way to write and read is from left to right, and from top to bottom.

The domain of cognition and general knowledge includes knowledge of how language is used to represent concrete and abstract things, remote and present events, and actions. Adequate cognitive skills are essential for classifying, differentiating, and grouping objects, events, and people for similarities, differences, and associations. It also includes knowledge about societal conventions, such as the assignment of particular letters to sounds, and knowledge about shapes, spatial relations, and number concepts.

No Child Left Behind (2001) requires that schools and teachers ensure that every child makes the grade in school. Schools and educators in United States will be in a better position to respond to the needs of kindergarteners and first-graders if they understand the types of readiness children bring to school as well as the dimensions of readiness. To help schools and teachers understand children's readiness for school, the National Center for Education Statistics (NCES) of the United States Department of Education through the National Household Education Survey (NHES) endeavors to provide data on children's readiness for school through survey of parents of preschool children.

The National Household Education Survey (NHES: 93) addressed readiness for school, and safety and discipline in schools. The school readiness survey is related to the National Education Goal 1, which stated that by the year 2000 all children in America would start school ready to learn. The National Household Education Survey asked parents of preschool children questions on various dimensions of school readiness (Brick, Tubbs, Collins, & Nolin, 1997).

Brick, Collins, Nolin, Hap, Levinsohn, and Chandler (1994) stated that the National Household Education Survey (NHES) sampled parents of 10,888 children aged 3 through 7, or in second grade or below. The sample was selected with the objective of making inferences about the entire civilian non-institutionalized U.S. population. Interviews were conducted with 4,423 parents of preschool children, 2,126 parents of kindergarteners, 4,277 parents of primary school children, and 62 parents of home school children.

On preschool children's readiness for school, parents of a national sample of 4,423 children from 3 to 5 years of age who had not started kindergarten were asked about specific accomplishments and difficulties of their children. Parents, usually the mother, were asked to rate how well their children demonstrated behaviors indicating skills such as identifying primary colors, recognizing letters of alphabet, counting numbers, writing first name, button clothes, holding pencil properly, writing and drawing rather than scribbling, trip, stumble, or fall easily, can be left alone with a babysitter without a big fuss, having temper tantrums, afraid to speak to strangers, fidgeting a lot, having a short attention span, understandable to strangers, started speaking later than

other children you know, child stutters or stammers, turns TV to high volume, bends to look at pictures, and child enrolled in head start (Zill, Collins, West, & Hausken, 1995).

The data for this analysis were obtained from the 1993 National Household Education Survey Program of the National Center for Education Statistics (NCES) at the U.S. Department of Education. This study analyzed the data under the domains of emerging literacy and numeracy skills; physical activity, including small motor skills; social and emotional disposition; and language acquisition. These domains are very critical for success or failure at school.

Preschool children who are well equipped with skills on these domains on arrival at school hold a great advantage over those who are not equipped with the necessary skills. They are more likely to enjoy learning, succeed at school, and live productive adult lives. Those who arrive at school without the necessary skills will remain at risk throughout their stay in school and eventually become liabilities to society as adults.

EMERGING LITERACY AND NUMERACY SKILLS DOMAIN

Data from this domain were analyzed to ascertain the varying degrees of skills possessed by children before arrival at school as indicated by their parents. Data analysis showed that the percentage of children displaying each of these skills varied across tasks. Nearly 8 in 10 (79.3%) of the preschool children identified primary colors of blue, green, red, and yellow by name. Less than 5 in 10 (about 46.6%) were able to recognize all or most of the letters of alphabet. Half of the children (about 52%) were able to write their first names. Almost 7 in 10 (about 66.6%) could write and draw rather than scribble. More than 9 in 10 (about 91.3%) were able to speak in ways that strangers could

understand. More than 1 in 10 (about 16.1%) started speaking later than other children. Less than 1 in 10 (about 8.3%) stuttered or stammered. Almost 1 in 10 (about 9.6%) of the children bends over to look very closely at pictures or drawings. Almost half of the children (about 46%) could not count over 10. On the opposite end, less than 1 in 10 (about 7.7%) of the preschool children could count up to 100 or more.

At the beginning of every academic year, teachers agonize over how to educate first time kindergarteners and first-graders that come to school with different levels of literacy and numeracy skills. The three tables below give an insight on some of the wide variation that exists in accomplishments and difficulties that preschool children bring to school.

Table 1

Accomplishments and Difficulties Distribution on Identification of Primary Colors		
Level of Proficiency	**Number of Children**	**Percent**
Identify all of them	3,507	79.3
Identify some of them	794	18.0
Identify none of them	122	2.7

Note: Data from the U.S. Department of Education, National Center for Education Statistics, National Household Education Survey (NHES), 1993.

Table 2

Accomplishments and Difficulties Distribution on Recognizing Letters of Alphabet		
Level of Proficiency	**Number of Children**	**Percent**
Recognize all the letters	994	22.5
Recognize most of them	1,066	24.1
Recognize some of them	1,801	40.7
Recognize none of them	562	12.7

Note: Data from the U.S. Department of Education, National Center for Education Statistics, National Household Education Survey (NHES), 1993.

Table 3

Accomplishments and Difficulties Distribution on Writing First Name		
Level of Proficiency	**Number of Children**	**Percent**
Can Write First Name	2,314	52.0
Can't Write First Name	2,109	48.0

Note: Data from the U.S. Department of Education, National Center for Education Statistics, National Household Education Survey (NHES), 1993.

LANGUAGE DEVELOPMENT DOMAIN

Age-appropriate school language skills by school entry are critical for preschool children's success at school. The United Way of America (1993) stated that by school entry, preschool children should be able to communicate their experiences, feelings, ideas, and wishes in a manner that is understandable to teachers and other children. Preschool children should be in a position to understand teachers' and other children's verbal communication.

Preschool children's language skills will determine their success or failure at school. Children will have to use words to represent experiences, feelings, ideas, and wishes in verbal or written form. They have to ask teachers and other children questions in a school language, and be able to understand their verbal responses. The school language is the form of language that the members of the school community speak and write. The school language may differ from the language a preschool child speaks at home. Therefore, preschool children need to be well equipped with school language skills before arrival at school. This will ease the burden on the front line or first responder teachers who undergo the ordeal of teaching these children.

Every new school year many preschool children arrive at school not being ready to learn. As Johnson (2003) stated:

> To understand the early signs of the achievement gap and why preschool matters, listen to kindergarten teachers like Tawni Gaslind. At the beginning of the year, her young charges at Jackson Magnet School in St. Paul are as individual and varied as snowflakes. One precocious, talkative girl is well on her way to reading Dr. Seuss books, while another had rarely heard English during her first four years. A shy little guy who cannot spell his own name or identify colors might sit next to the kid who already counts past 100. "There are huge differences," Gaslind said. "The more they have been exposed to before they come to us the easier it is for them to learn – and for us to teach." (p. 1)

Each school year first responder teachers face the dilemma of educating kindergarteners and first-graders with different levels of language proficiency. Data from this domain were analyzed to ascertain the varying degrees of language skills possessed by preschool children before arrival at school as indicated by their parents. Data analysis showed that the percentage of children displaying various skills varied across tasks. Nearly 1 in 10 (8.7%) spoke in a manner not understandable to a stranger. Close to 2 in 10 (16.1%) started speaking later than other children. Nearly 1 in 10 (8.3%) stuttered or stammered. The tables that follow show the different levels of language proficiency that preschool children bring to school.

Table 4

Accomplishments and Difficulties Distribution on Being Understood by a Stranger		
Level of Proficiency	**Number of Children**	**Percent**
Being understood by a stranger	4,039	91.3
Not being understood by a stranger	384	8.7

Note. Data from the U.S. Department of Education, National Center for Education Statistics, National Household Education Survey (NHES), 1993.

Table 5

Accomplishments and Difficulties Distribution on Starting Speaking Later		
Level of Proficiency	**Number of Children**	**Percent**
Started speaking later	713	16.1
Started speaking normally	3,710	83.9

Note. Data from the U.S. Department of Education, National Center for Education Statistics, National Household Education Survey (NHES), 1993.

PHYSICAL AND SMALL MOTOR SKILLS DOMAIN

This domain goes beyond the concept of physical impairment. It includes the ability to possess certain levels of energy to enable a child to begin, concentrate on, and finish a school task. It requires adequate physical coordination such as being able to hold and write with a pencil. It entails being able to turn the pages of textbooks and notebooks. Schools and first responder teachers assume that preschool children should possess these skills before arrival at school. It also requires the ability to sit for some extended period of time doing a school task without collapsing.

Preschool children arrive at school each year with different level of proficiency on the physical and fine motor skills domain. Data analysis showed that more than 1 in 10 (11%) of the children were not able to button clothes. Almost 1 in 10 (9.3%) of the children could not hold pencil properly. More than 1 in 10 (12.1%) of the children could trip, stumble, or fall easily. The results of the analysis are shown on the tables below.

Table 6

Accomplishments and Difficulties Distribution on Button Clothes		
Level of Proficiency	**Number of Children**	**Percent**
Child can button clothes	3,942	89.0
Child cannot button clothes	481	11.0

Note. Data from the U.S. Department of Education, National Center for Education Statistics, National Household Education Survey (NHES), 1993.

Table 7

Accomplishments and Difficulties Distribution on Holding Pencil Properly		
Level of Proficiency	**Number of Children**	**Percent**
Child can hold pencil properly	4,013	90.7
Child cannot hold pencil properly	410	9.3

Note. Data from the U.S. Department of Education, National Center for Education Statistics, National Household Education Survey (NHES), 1993.

SOCIAL AND EMOTIONAL DOMAIN

Being ready to learn on arrival at school requires the possession of social and emotional skills. For example, a preschool child should be able to have self-confidence and courage to function in a school community in the absence of immediate family members. A child does not need to devote too much time and energy to defend against fear of staying with other members of the school community. Ability to maintain a positive relationship with the teachers and other children is very essential. A preschool child should have knowledge of how to get wants and needs fulfilled through negotiation rather than through aggression. A child should have the ability to cope with momentary failure without outburst of weeping or anger.

Some children always have their way at home in doing or getting whatever they want or need. Children should be able to know that one does not always have one's way in a school community before arrival at school. Preschool children should have the ability to take no for an answer and to defer immediate gratification without displaying aggressive behavior. It is essential that preschool children know that classroom behavior always requires decorum. Children should have respect for adults and authority figures. They should have the skills to communicate feelings and wants in a socially acceptable way and respect the feelings of others in the school community. Children should know that learning in the classroom requires working individually and cooperatively with other children. Working with other children requires taking turns and respecting one another.

Data analysis from the social and emotional domain showed that children come to school with different levels of social and emotional skills. For example, a little more than 1 in 10 (10.1%) of the children could not be left with a baby sitter without a fuss. More

than 2 in 10 (24.7%) of the children often had temper tantrums. More than 4 in 10 (42.8%) of the children were afraid to speak to strangers. Almost 3 in 10 (27.2%) of the children were restless or fidgeted a lot. Less than 1 in 10 (7.5%) of the children turned on television too high. More than 2 in 10 (22.9%) of the children had very short attention span. The tables that follow display the results of the data analysis.

Table 8

Proficiency Distribution on Child could be Left with a Babysitter without much Fuss		
Level of Proficiency	**Number of Children**	**Percent**
Can be left with a babysitter	4,008	89.9
Cannot be left with a babysitter	415	10.1

Note. Data from the U.S. Department of Education, National Center for Education Statistics, National Household Education Survey (NHES), 1993.

Table 9

Accomplishments and Difficulties Distribution on having Temper Tantrums		
Level of Proficiency	**Number of Children**	**Percent**
Often has temper tantrums	1,092	24.7
Does not have temper tantrums	3,331	75.3

Note. Data from the U.S. Department of Education, National Center for Education Statistics, National Household Education Survey (NHES), 1993.

Table 10

Accomplishments and Difficulties Distribution on being Afraid to speak to Strangers		
Level of Proficiency	**Number of Children**	**Percent**
Afraid to speak to Strangers	1,893	42.8
Not afraid to speak to strangers	2,530	57.2

Note. Data from the U.S. Department of Education, National Center for Education Statistics, National Household Education Survey (NHES), 1993.

Table 11

Accomplishments and Difficulties Distribution on being Restless and Fidgeting a Lot		
Level of Proficiency	**Number of Children**	**Percent**
Child fidgets a lot	1,203	27.2
Child does not fidget a lot	3,220	72.8

Note. Data from the U.S. Department of Education, National Center for Education Statistics, National Household Education Survey (NHES), 1993.

Table 12

Accomplishments and Difficulties Distribution on having Short Attention Span		
Level of Proficiency	**Number of Children**	**Percent**
Has short attention span	1,014	22.9
Does not have short attention	3,409	77.1

Note. Data from the U.S. Department of Education, National Center for Education Statistics, National Household Education Survey (NHES), 1993.

It seems that many preschool children are not being equipped with the social and emotional skills required to function effectively at school. Social and emotional problems plaguing kindergarten and first-grade classes are becoming a national problem. Wallis, Thomas, Crittle, and Forster (2003) reported of a 6-year-old girl at a school in Fort Worth, Texas, who went on a rampage that made her teacher and classmates scampering for safety. Philadelphia has instituted many programs for troubled students. Its Saturday counseling for troublemakers and truants requires parents to attend. School districts in Texas are training more and more teachers on how to physically restrain a furious 5-year-old.

PREPARING PRESCHOOL CHILDREN FOR SCHOOL SUCCESS

When preschool children are prepared by their families to be successful at school and in life, they are more likely to succeed in learning at school and later in life. Research shows that children actively supported by their families are more likely to succeed in learning. Children who are provided rich opportunities to be involved in activities that lead to school success, such as encouraging them to talk, to explore, to experiment, and to wonder, take pleasure in learning and want to learn more (U.S. Department of Education, 2002).

While the achievement gap of preschool children may continue to persist, it can be narrowed. It can be narrowed among races and between boys and girls. Narrowing this achievement gap requires that all children begin school with an equal chance at achievement. If preschool children are to have this equal chance at achievement when they start school, all families are to be involved in their children's learning from birth. Families should motivate their children to talk, explore, classify, measure, count, experiment, wonder, work alone, play with other children, and stay with adults who are not family members. These activities are part of the ingredients of succeeding at school and later in life.

The United States Department of Education (2002) has listed a number of factors that help children succeed at school and later in life. These factors determine how well children develop and how well they will do in school. These factors include physical wellness and motor development, social and emotional development, language development, and cognitive development. Families must help their children to acquire the necessary skills from these domains if they are to succeed at school and later as adults.

PHYSICAL WELLNESS AND MOTOR DEVELOPMENT DOMAIN

If children are to succeed at school, they need good health and age-appropriate appropriate motor development. They need good nutritious food, opportunities to exercise, and good medical care. Good medical care includes receiving all required childhood immunizations, dental care, doctor visitation, and protection from danger and harm.

SOCIAL AND EMOTIONAL DOMAIN

Children need to start school with age-appropriate social and emotional maturity. They need to have confidence in themselves, be independent, and be eager to learn. They should have self-control, be empathetic, be curious, work cooperatively with other children, and be ready to persist on repetitive but necessary tasks. Families should help their children develop these qualities by showing examples at home and in public.

LANGUAGE DOMAIN

Language skills are essential for school success. Learning at school is imparted with language. Children use language to ask questions and give response to questions they are asked. They use language to seek clarification, convey feelings, and negotiate with other members of the school community. Families must help children develop language skills from birth. Parents should speak to their children, read to them, listen to them, ask them questions, encourage them to ask questions and answer their questions, and provide opportunities for them to hear and use new words.

COGNITIVE DOMAIN

The development of cognitive domain in children is critical for school success. Families should encourage their children to be involved in activities that help develop cognitive domain. Children need to be given opportunities to play, engage in and learn new activities, visit new places, and see new things. Most important, families must teach children how to think, reason, and engage in age-appropriate mental activities.

CONCLUSION

The results of the data analysis show that preschool children possess a wide variation of accomplishments and difficulties on skills needed to be ready to learn on arrival at school. The results of this study highlight the challenges kindergarten and first-grade teachers face in meeting the multi-barreled needs of children who arrive at school with different levels of skills needed to succeed. The findings of this study point to the need of having highly qualified and skilled first responder teachers who know how to educate children who are not only developmentally but also racially and socio-economically diverse. While trying to meet the needs of children who are developmentally behind, these teachers must know how to meaningfully engage children who are developmentally more advanced than others. If these teachers are to meet the needs of all children, they must have the ability to know when to use individual, small group, and whole class instructional strategies to meet the developmental needs of all children.

The wide variation of skills preschool children bring to school draws attention to the need for universal child care and head start programs. Good universal child care and

head start programs will not only help to prepare preschool children to be ready to learn on arrival at school but it will help to eliminate the achievement gap as children progress through school. While variation in the readiness of children about to enter school may persist, early intervention may help to close the gap. To ensure that all children are ready to learn on arrival at school as required by No Child Left Behind, all stakeholders in education must rise to the challenges of meeting the needs of all children in a society that is increasingly becoming diverse. Now is time for action and not later.

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MOTIVATION:

PARENTS & STUDENTS

MAURICE L. WILSON, ED. D.
ALDA M. BLAKENEY, ED. S.

KENNESAW STATE UNIVERSITY
KENNESAW, GEORGIA

Motivation: Parents & Students

INTRODUCTION

Motivation in its broadest terms is defined as the internal drive to complete a task; therefore, motivation, with regard to parents and students, focuses on what drives parents to support and students to achieve academic success. This operational definition of motivation focuses on identifying factors and proposing solutions that will drive parents to support and students to achieve academic success, in particular African American parents and students. Many times it feels as if we are trying to motivate those who are not capable of being motivated. An old saying in many African American homes "I want better for my children than I had" is often overlooked because children do have better opportunities and choices but many times the parents stand as the road block. The following questions remains: "How do you motivate parents & students to take advantage of available support in their communities?"

FACTORS IMPACTING MOTIVATION

Awareness of problems, knowledge of programs, parent's attitude towards education, student's attitude towards education, and parent's level of education impact motivation for African American parents and students. A problem, with such an inclusive term, is that it focuses on a variety of factors that can potentially contribute to motivation. Parents' attitude towards education focuses on understanding why parents do not understand the connection between providing encouragement and support for learning or finding someone who can assist within the African American community. Students'

attitude towards education focuses on changing the students' experiences through positive reinforcement and instructional support, particularly when intervention is needed. Principles of motivation relate to changing students' attitude towards education, parents' attitude towards education, and knowledge of community based resources

In its broadest terms, motivation includes strategies that will drive African American parents and students to seek help from any segment of their community. Our definition provides for African American parents and students to identify what resources they need to become academically successful and to become aware of the resources available within their community. Community includes schools, formal and informal institutions, local churches, and recreation centers.

WHY MOTIVATE

Studies have shown that students who struggle with education benefit when they are motivated by parents at home. *Involving Parents, Motivating Students* (Dominguez 2003) asserts that to ensure that students are motivated to learn at home, educators must involve parents. This is sometimes a problem when the parents themselves are not motivated, have a negative attitude towards education and/or have had negative school experiences. Numerous programs are offered free of charge that will assist students in their learning process. If students are to progress at a higher level and can not find what they need in school, they need to take advantage of available resources such as tutoring, graduation and college test preparation courses, and enrichment camps. This can only be accomplished with appropriate motivation.

Tutoring

Needing extra assistance is nothing to be ashamed of and students should be encouraged to seek that assistance when needed. In this county, there are numerous programs that are available free of charge. One particular program, ECC Inc. offers free mathematics tutoring, but only two students took advantages of its services. It also offers an after school enrichment program which presently has seven students. Although these programs are available at little or no cost, they are not being used and students' progress in school is either declining or remaining constant.

Graduation & College Preparation

In Georgia, students must take and pass the Georgia High School Graduation Tests to receive a high school diploma or they will receive a certificate of attendance. The tests are given for the first time during the junior year of high school and are given each semester until the student passes. The tests consist of five sections: reading, writing, mathematics, science, and social studies. African American students in this county had problems with the graduation test during the 2002 – 2003 school year. In one high school, 24% of the African American students failed the English section, 13% the Mathematics, 53% the Social Studies, and 72% the Science. These statistics indicate that students do need the programs that are available free of charge. In this county, there are programs that help student's study for the graduation test, find post secondary education/training, find funding opportunities, and take several campus visits during the academic year; however participation is minimal.

Enrichment Camps

There are programs offered during the summer months that are designed to remediate students as well as prepare them academically for the next year. These programs are offered with a minimal charge. The programs first identify the area(s) each student needs assistance in and then proceed to design and implement a curriculum to meet the needs of the student. These programs require full participation from the student and the parent. Instructors are available to support learning using a variety of methods that are tailored to the learning styles and needs of the students in a one on one setting.

Even with programs offered free, there is minimal participation from African American students even though there are significant numbers who are not progressing at the optimal level based on how the county identifies and classifies low achieving schools.

This section has detailed some of the free and low cost programs and services offered to African American students who live in this county. In addition, there are other services available; however, they are not within the financial means of the parents. The next section will discuss methods to motivate African American students and parents to take advantage of free and low cost services that will be beneficial to their child's future educational career.

MOTIVATION SOLUTIONS

A pervasive problem that seems to exist is the motivation of African American parents and students toward academic success. For example, last summer during a community based enrichment program, a third grade African American male student having difficulty in mathematics was constantly questioned regarding his reasoning for

mathematical decisions. In addition, he was constantly encouraged and told that he could do the work. Based on the type of intervention provided and the success that followed, the student's problem was his belief about his ability to complete mathematical tasks successfully. The second example involves the provision of free tutoring to students in mathematics through one of the strongholds of the African American community, the church. Although free tutoring was available, students did not take advantage of it and received grades of C or less. It was only when students failed that they, along with their parents, sought tutoring. Why do the students and their parents perceive grades of C or D as acceptable and why does a grade of F only serve to motivate students and parents to seek help. When these African American students, who received grades of C in mathematics, were questioned about their grades, their response was that mathematics was difficult. These scenarios of African American students and their parents indicate the absence of self-efficacy, the belief that a one has about his ability to complete tasks successfully and or influence life outcomes. With regard to motivation, development of self-efficacy is the proposed solution to motivation of students and parents toward academic success.

Development of self-efficacy for African American students can begin with the creation of opportunities that allow these students to experience success. These opportunities must be authentic and allow the African American student to internalize their ability to have a positive impact on situations they perceive to be difficult. At the same time, these opportunities must allow them to see that their effort over time was a required part of that success. An appropriate context for these opportunities is community

based learning programs designed to provide intervention and support for student learning.

African Americans have a tendency to draw beliefs about their abilities from the community rather than the school. It is essential that African American students have models from the community that provide them with vicarious experiences. Communal models provide an opportunity for African American students to identify with the successes as well as failures because they perceive those models to be more like themselves. This sameness influences the self-efficacy of the African American student positively (Bandura, 1994). Therefore, African American communal models that students can identify with must be sought for mentoring opportunities.

African American parents and students must be made aware of their responsibility in the solution. African American parents and students must be made aware or reminded of their roles with regard to the learning process. They must understand that learning is a lifelong process that begins prior to conception based on the established community. Learning must be internalized as something that is done by the students with the support of the parents and the community. Therefore, African American students must begin to view their learning as commitment to maintaining and strengthening the African American community. African American parents must view their role of supporting learning as a fulfillment of a communal responsibility. The African American community must also recognize its role in developing solutions to the problems that extend beyond the school (Wilson, 2002). These values must be reiterated to African American communities via community based learning programs designed to provide intervention and support for academic success.

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STUDY OF SUCCESSFUL HISPANIC/LATINO STUDENTS

CARLOS P. ZALAQUETT, PH.D.
UNIVERSITY OF SOUTH FLORIDA
TAMPA, FLORIDA

Study of Successful Hispanic/Latino Students

ABSTRACT

This article (a) describes the obstacles faced by Hispanic/Latinos in education, and (b) presents the outcomes of a qualitative research conducted to identify the characteristics or successful Hispanic/Latino students. The qualitative study analyzed the stories of 12 Hispanic/Latino students recipients of an academic scholarship award at a large public university. Learning about the characteristics of Hispanic/Latino students who complete high school and continue college education is important because this cultural group hold the highest high school dropout rate in the nation, are less likely than non-Hispanics to be enrolled in or graduate from college, and receive less financial aid than non-Hispanic undergraduates. Understanding the characteristics of successful Hispanic/Latino students could help develop programs oriented to increase the number of these students enrolled in higher education.

INTRODUCTION

The Hispanic/Latino population in the United States has experienced a significant and consistent growth, particularly among children and youth during the last decades (Nieto, 2003; Sanchez, 2000; Valverde & Scribner, 2001). Hispanic/Latinos are now the largest minority group in the country, reaching 35.3 million (or 12.5 percent), and the largest amongst individuals under 18 (U.S. Census Bureau, 2000). Projections suggest that by 2025, one-fourth of all U.S. public school students will be Hispanic/Latino (Gregory, 2003) and by 2050 over one-third (100 million) of the overall U.S. population will be Hispanic/Latino (Lane 2001).

In contrast with demographic data, participation of Hispanic/Latinos continues to be low in all levels of education in the United States (Sanchez, 2000; Valverde &

Scribner, 2001). Hispanic/Latino youth have the highest dropout rates and have low college enrollment rates (National Assessment of Educational Progress, 1996). The drop out rate of Hispanic/Latinos was estimated to reach 44 percent, compared with 7.7 percent for White students in 1999 (National Center for Educational Statistics, 1999). As described by Sanchez,

> "The number and proportion of minority students in colleges is increasing… from 1976 to 1996 the number of Native American, African American, Asian American, and Hispanic students attending two- and four-year institutions increased from 1.6 to 3.6 million. This represents an increase of 125 percent in twenty years. The proportion of minority students in higher education is also increasing. Between 1976 and 1996, the percentage of enrolled college students who were minorities increased by 63 percent. Although these data indicate gains in access, retention of minority students in higher education has not improved (2000, p. 35)."

Despite the increments in the number of Hispanic/Latino students entering post secondary education, they are less likely than other groups to be enrolled in or graduate from college, and receive less financial aid than other undergraduates (Pinto, 1997).

The factors that lead toward the low educational achievement levels of Hispanic/Latino children are many and complex. Research on U.S. government's longitudinal data on high school students, revealed that Hispanic/Latino students dropped out of school at higher rates than their peers even when they had average grades, were expected to stay in school through graduation, and were not consider as at-risk categories students (Fernández & Shu, 1988). Interviews with Hispanic/Latino high school students reveal that they feel as if they were not part of the school or the classroom, feel invisible, and feel treated as if they were less worthy than other students (Zanger, 1993). Additional factors identified in the research literature (Alson, 2003; Chacon, 2002; Gregory, 2003; Harrell & Forney, 2003; Valverde & Scribner, 2001) as contributing to Hispanic/Latino students displacement from education include: Racism, poverty, lack of educational

leadership, poorly prepared teachers, inadequate early childhood literacy development, impersonal education environments, failure to establish a cultural context, low teacher expectations, insufficient parental support, negative peer pressure, instruction not aligned with student needs, inadequate assessments, and lack of mentors and positive role models.

Fundamental beliefs about the learning potential of Hispanic/Latino students held by many administrators, counselors, and teachers magnify and exacerbate the students' achievement gap. Many educators still believe that Hispanic/Latinos and other linguistically diverse students bring deficits to the school. The deficit view is that these students lack the cultural background and the English language skills and the sooner they assimilate and stop speaking their mother tongue and learn English, the sooner they will be able to succeed in school. Furthermore, many educators believe that Hispanic/Latino children are not interested in, or capable of succeeding in an academic setting. Remarks such as "They are not interested in education," "They are not college material," or "You have to lower the standards for those kids to pass this examinations" exemplifies this type of thinking. Contrary to their beliefs, research have shown that despite disparities in their mastery of skills and resources available to support their achievement, Hispanic/Latino youth in school have as much desire to succeed in schools as their White and Asian (Minority Student Achievement Network, 2002). Unfortunately, the culturally deficient perspective defines Hispanic/Latinos students by what they don't have rather than by what they bring to the school (Rolón, 2002). Research on the Pygmalion effect or self-fulfilling prophecy (Rosenthal & Jacobson, 1968) has demonstrated that negative beliefs significantly contribute to low academic performance.

In addition, Hispanic/Latino students, including those who are interested in and academically qualified to attend college, frequently lack strong adult supervision, are misinformed about college requirements, and often made less successful options (Immerwahr, 2003). Hispanic/Latino parents often want to support the educational aspirations of their children, but providing that help is a very challenging task for them. Many parents are unaware of the college process, the deadlines, and the resources available. Moreover, many of these parents don't speak English and many do not posses experience with the higher education system. A student illustrated these issues in this way, "my major obstacle was that my parents couldn't help me with any of my applications because neither of them went to school and neither of them spoke English." In addition, many educators provide little guidance about higher education or show little interest in the future of the Hispanic/Latino students. For these reasons, Hispanic/Latino students often receive minimal adult guidance in making educational choices.

Many Hispanic/Latino students have little knowledge of higher education opportunities and application processes. As described by a student, "I was the first person in my family to attend college. No one was in a profession. So I did not have anybody to speak about my choices … Nobody who could show me the way." The lack of information ranges from not knowing how to complete their college application to not knowing the cost of post secondary education and the availability of financial aid.

The combination of minimal adult supervision and insufficient information often causes Hispanic/Latino students to make poor choices about post secondary education. These choices might hinder or delay their chances to achieve a higher education degree. As one student reported, "I wish I would have been educated about the intricacies of

college admissions and preparation. I ended up not attending the first year because I couldn't complete all the required paperwork and didn't know that I qualify for a scholarship."

The research literature about Hispanic/Latino students' characteristics and academic success presents a large body of information about the possible causes of their poor academic success. Fewer research examples are found regarding the characteristics of those Hispanic/Latino students who succeed in high school and make the transition to college.

Many Hispanic/Latino students tend to abandon school and to have a narrow view of their possibilities for the future due to limited adult supervision and a poor understanding of the educational system. Despite the barriers, some Hispanic/Latino students succeed in gaining access to a college career. They select a college, present an effective admissions letter, and apply to appropriate financial aid. Unfortunately, we have little knowledge of the characteristics of these successful Hispanic/Latino students.

THE RESEARCH

The Successful Hispanic/Latino Students research was developed to study and document the stories of Hispanic/Latino students that have been able to gain access to academic program at a large urban univeristy in spite of great challenges. The stories, representing successful Hispanic/Latino role models, should be made available to other Hispanic/Latino students to increase their awareness of educational possibilities and help them make positive decisions about higher education programs; and to educator to help them understand these students and help them achieve a college education. The specific

goals of this research are to (a) document the stories of successful Hispanic/Latino students in college, and (b) identify the basic themes underlying the students' written account of their life experiences that lead them to reach college.

METHOD

Participants

Hispanic/Latino students enrolled in a large urban university were invited to write their personal stories. All of the participants were recipients of the USF Latino Scholarship Program. Twelve Hispanic/Latino student's stories considered by the administrator of the scholarship to be representative of the students in their program were selected for inclusion in this study. The participants' gender included ten females and three males; their average age was 20 years (range = 18 to 29 yr.); and they represented a variety of Hispanic/Latino cultural backgrounds, including Cuban, Mexican, Puerto Rican, and Venezuelan. Six (50%) participants were immigrants and three (25%) were migrants. Ten participants (83%) were the first in their family to attend a university (first-generation students). The importance of researching students who are recipients of the scholarship award cannot be understated. The Latino scholarship is a university-wide privately funded scholarship program targeted specifically for talented Hispanic/Latino students in need of financial assistance. The scholarships are based on academic talent and financial need. To be considered for the scholarships students must be bilingual (Spanish), have a minimum 3.0 GPA, be a graduate from an accredited high school, and demonstrate financial need as documented by the Free Application for Federal Student Aid (FAFSA.) Preference is given to students who are from the first generation in their

family to attend college. Furthermore, there is no separate application for the Latino Scholarship. Candidates are automatically selected from the pool of eligible students admitted to the university. If selected, students are required to attend an interview on-campus to further confirm the above requirements. Significantly, most of these students come from families where college education has been only a dream. First-generation students are high risk because they are often less prepared to succeed in pursuing a post secondary education (Terenzini et al., 1996). Despite their challenges Latino Scholarship students meet all the academic requirements needed for admission in the university before being granted the scholarship.

Procedure

The participants provided their written accounts in response to an invitation to "tell us about your story." Students were given the following questions to guide their contributions: Please, tell us about your life story. What obstacles or challenges (if any) you had to overcome in order to attend the university? What motivated you to pursue your college education? What would you suggest to other Hispanic/Latino students that are contemplating a college education? And, Would you give us permission to make your life story public? After receiving them, each story was sent to two randomly selected professionals, one Hispanic/Latino and one from other ethnic groups for evaluation. The professionals were asked to evaluate if the stories could serve to encourage other Hispanic/Latino youth to pursue a degree in higher education. The following questions guided their evaluations: Does the story represent the challenges Hispanic/Latino students may face in their quest for higher education? Does the story suggest what kind of elements helped the student to overcome these challenges? Does the story present a

positive role model that can inspire other Hispanic/Latino students to believe that they too can pursue a higher education degree? This evaluative step was included to ensure the representativeness and relevancy of the stories for Hispanic/Latino students. Based on the responses of these professionals, twelve stories were retained for inclusion in this research.

Analysis of Hispanic/Latino Students' Stories of Success

The qualitative analysis utilized in this study does not presume to be exhaustive. The objective of this analysis is to identify and convey successful student information using a scientific, inductive methodology that college/university personnel interested in at risk students may apply to facilitate the educational achievement of Hispanic/Latino students. The raw data was prepared for processing using an Excel spreadsheet customized to organize the descriptive data. Words used in the written stories were analyzed and grouped according to patterns with particular attention given to query relevant nouns and/or verbs. Repeated overview readings of the word list facilitated the identification of reoccurring topics via word frequency patterns. This time-consuming process enables the data to introduce evidence rather than require the principal investigator to search for a predetermined rationale (Hall & Rowan, 2001). Categories of topics (themes) were revealed as the principal investigator became increasingly familiar with the raw data. Each repetitive term was included in a category. Utilizing this method, raw data was categorized under ten different themes.

RESULTS

Regarding the first goal of this research, the analysis of the professional evaluations suggest that the stories of successful students were representative of the types of barriers or challenges Hispanic/Latino students may face in their quest to obtain a college education. Furthermore, the stories were evaluated as representing positive role models for middle and/or high school students. Regarding the second goal of this research, the qualitative analysis of the stories of successful students included in this study revealed the presence of ten underlying themes. The description of these themes is provided below.

La Familia (The Family)

Family was a strong and recurrent theme across all stories. Family occupies a central position in the education of the Hispanic/Latino students, which reported that the strong family support help them succeed in high school and being accepted in college. The importance of parent involvement in Hispanic/Latino students' education has been identified repeatedly as a critical factor contributing to school success in a general way (Delgado-Gaitan & Trueba, 1991; Epstein, 1991; Henderson & Berla, 1996; Kellaghan, Sloane, Alvarez, & Bloom, 1993). Nonetheless, in the context of the present research this is an interesting finding because all but two of the Hispanic/Latino students were first generation students and all qualified for FAFSA. Research indicates that poverty, low levels of education, and immigrant status strongly influence the nature and levels of parent support in school achievement. Hispanic/Latino parents often want their children to do well in school, but find it difficult to find ways to ensure greater student success. In addition, immigrant parents hold assumptions and expectations based on their own

schooling experiences in other countries (Trueba and Delgado-Gaitan, 1988). The following comment illustrates the importance of the family,

> "My family has been my pillar of support. Even though they did not fully understand why college was so important to me, they stood behind me. When I was in high school they knew I had a full plate on my hands and they did not want to overwhelm me. So they made sure not to give me more responsibilities than I could handle."

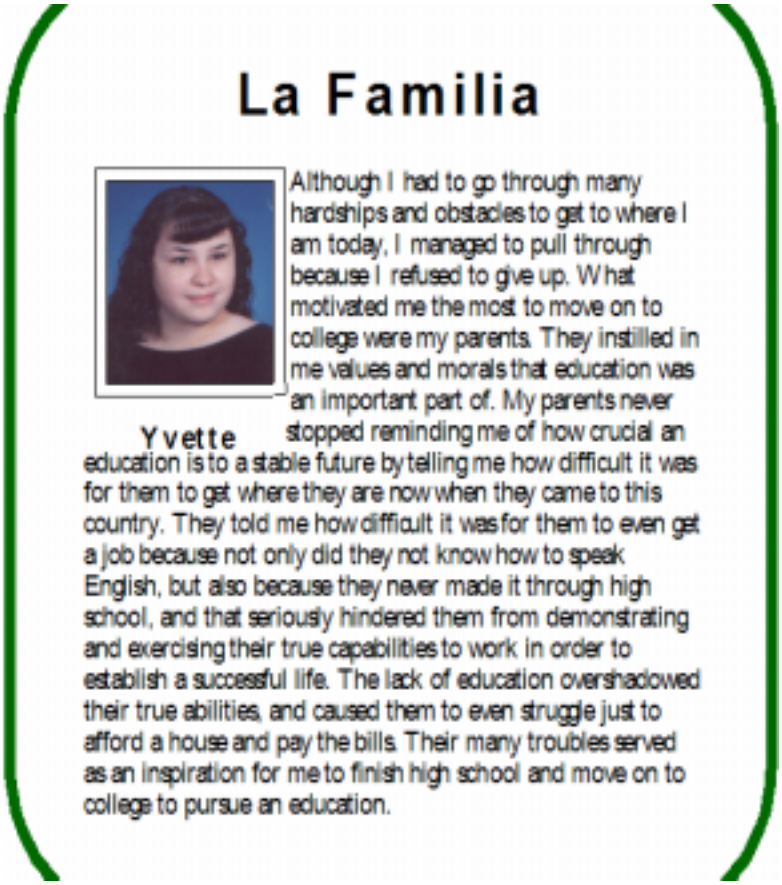
Another meaning of a successful learning experience for Hispanic/Latino students is motivation. The students describe how their families were a direct or indirect source of motivation. One student who explained the direct motivation received by her parents said,

> "What motivated me the most to move on to college were my parents. They instilled in me values and morals that education was an important part of. My parents never stopped reminding me of how crucial an education is to a stable future by telling me how difficult it was for them to get where they are now when they came to this country."

Another student explained how her parents became an indirect motivator,

> "Having seen my parents struggle, just to make ends meet for their two children, was hard enough. The thought of having to struggle in my own adulthood was something I could not accept."

Despite these facts, many members within the educational system still believe that Hispanic/Latino families do not care about their children's education (Delgado-Gaitan & Trueba, 1991). Each one of the stories included in this study reported family support and their role as direct or indirect motivators as a major factor in the student's success, disregarding the level of education attained by the family or the skills they possessed to interact with the educational system.



La Familia

Yvette

Although I had to go through many hardships and obstacles to get to where I am today, I managed to pull through because I refused to give up. What motivated me the most to move on to college were my parents. They instilled in me values and morals that education was an important part of. My parents never stopped reminding me of how crucial an education is to a stable future by telling me how difficult it was for them to get where they are now when they came to this country. They told me how difficult it was for them to even get a job because not only did they not know how to speak English, but also because they never made it through high school, and that seriously hindered them from demonstrating and exercising their true capabilities to work in order to establish a successful life. The lack of education overshadowed their true abilities, and caused them to even struggle just to afford a house and pay the bills. Their many troubles served as an inspiration for me to finish high school and move on to college to pursue an education.

Education

Another theme that permeates all the stories is that of education. Despite the commonly held believe that Hispanic/Latino students often are not interested in education, a recent survey reported that many of these students believe that it is very important to study hard and earn grades in school and the majority enjoy school (Minority Student Achievement Network, 2002). The value of education was pervasive

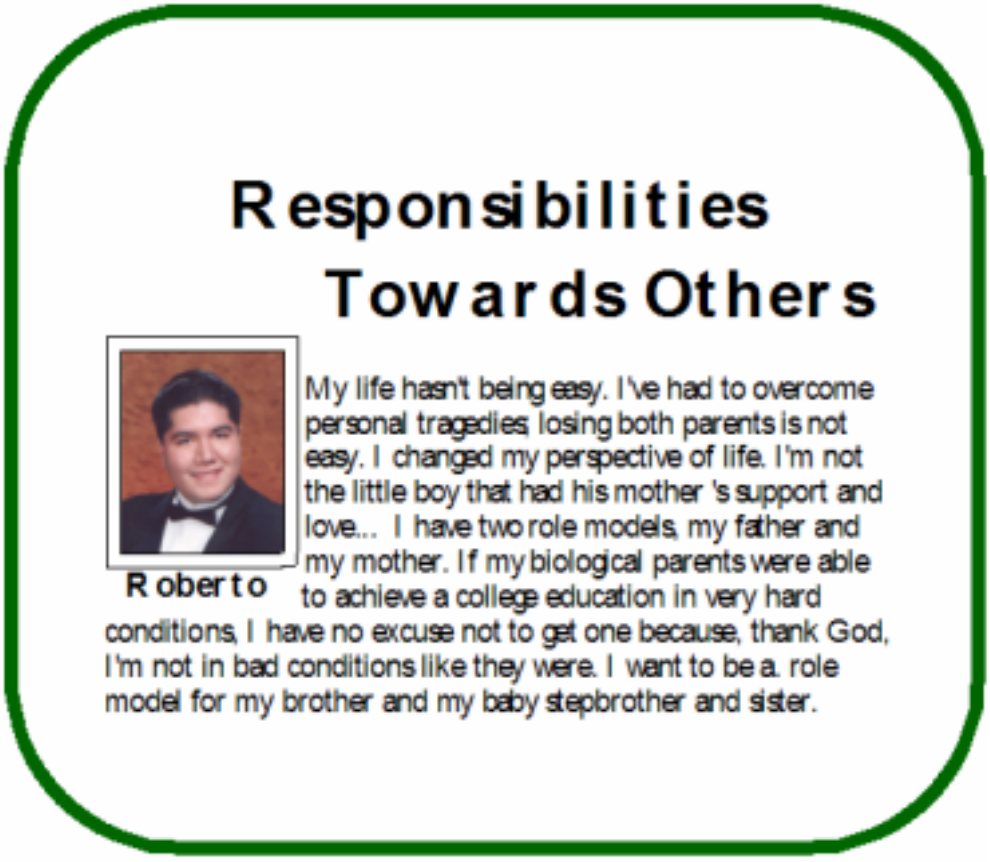
across all the stories included in this research. Students view education as the key to a better future. This concept is exemplified below,

> "Coming from a low socio-economic upbringing, I knew all along that a college education would benefit me."

Responsibility Toward Others

The "for me" and "for them" perspectives are powerful forces driving the Hispanic/Latino students' behaviors. The students' desire for an education is more than an individualistic goal. The following excerpts illustrate how the Hispanic/Latino students perceive achieving a career as a mean to honor their parents and/or help their siblings.

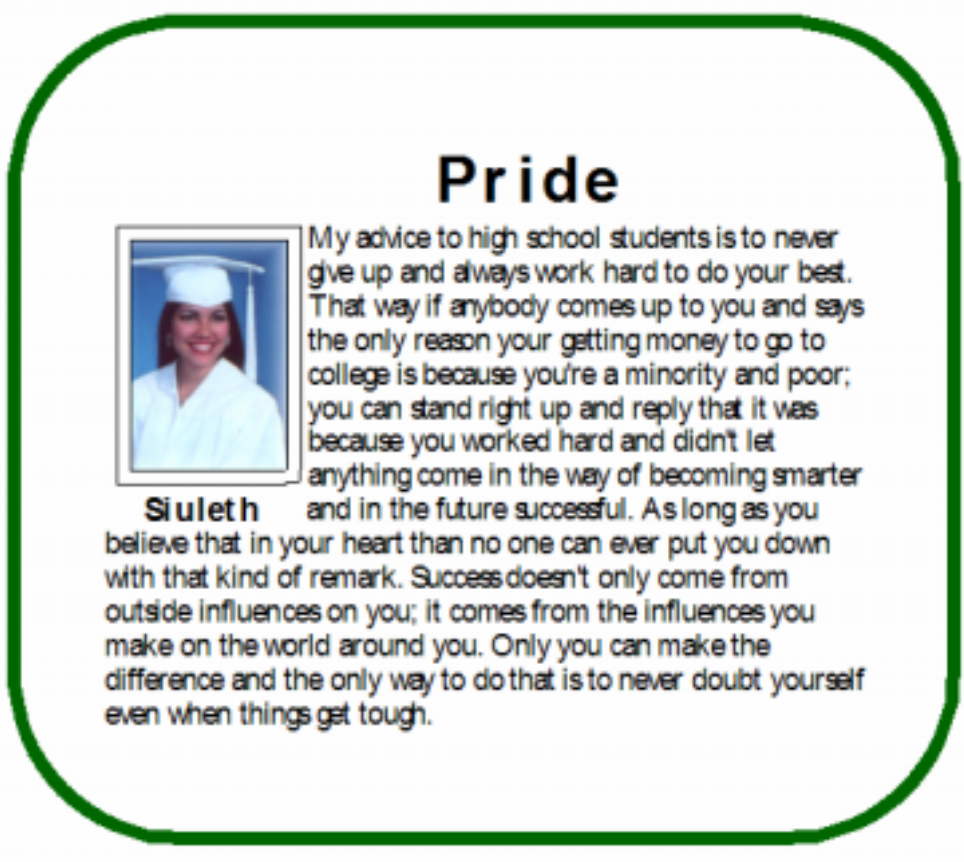
> "Every day that I see her (his mother) going to work in that factory and I realize all the sacrifices she has made so I can have a better life makes me appreciate all the opportunities I have been offered. For her and for myself I put all my efforts into my career." And, "I want to be a role model for my brother and my baby stepbrother and sister."



Pride

The majority of the students described themselves as proud of investing in their education and their future, as well as relying on external resources. Furthermore, they conveyed a strong self-respect. One of the students illustrated this theme as follows,

> "… if anybody comes up to you and says the only reason you're getting money to go to college is because you're a minority and poor; you can stand right up and reply that it was because you worked hard and didn't let anything come in the way of becoming smarter and in the future successful …"



College Experience

Without exception all the students reported feeling overwhelmed by their college experience. The students wanted to make the transition to college, but experienced difficulties adapting and coping with the demands and challenges of this new educational environment. The new experience was described in this way by one of the students,

> "Freshman year at the university was a tough one. The high school-to-college transition was not an easy one for me. I found myself lost in a sea of students. The auditorium-size classes were overwhelming, to say the least. My course load made me doubt that business was the right major for me."

Resilience

Successful Hispanic/Latino students were determined to persist and prevail in the face of obstacles. They were determined not to give up,

> "Although I had to go through many hardships and obstacles to get to where I am today, I managed to pull through because I refused to give up."

This attitude also permeated their school experience,

> "Although I have to say that the 4 classes I took this term were really demanding on me and many times I felt overwhelmed. That did not keep me from enjoying them to the fullest though, and I have to admit that I have learned a lot from these … Whatever happens, I am looking forward to my next semester now. My new resolutions are to study harder …"

Friendship

For many of the Hispanic/Latino students the process of getting a college education is a relational one. This is in sharp contrast with the individualistic view of White students. The critical influence of peers is clearly illustrated below,

> "The transition to the university was frightening. I was fortunate to have friends like Ana and Silvia to ease the experience… I'm certain that if we did not have each other, getting into the routine of college life would have been harder. We were able to learn and experience different situations together."

Community Support

The Hispanic/Latino students perceive external support as a "make or break" factor for success. Whether in the form of financial aid, scholarship, or community support, this type of help plays a critical role helping the students overcome the barriers or challenges they face. The following comment illustrates this theme,

> "… today my hands show signs of the callous left from that first year … After the crop in the state of Colorado, I became familiar with the states of Ohio, Michigan, Oregon and Florida through their fields of tomatoes, cucumbers and strawberries… (I) begin a whole new life once exposed to the staff of the Farmworker Jobs and Education Program of Florida … Through them I was able to leave the fields like many others before me, once we were given new survival skills in the business world. Their support and encouragement were specks of hope to a better tomorrow…"

Scholarships

All the students reported the positive benefits of obtaining a scholarship. One of the main outcomes of obtaining this type of support is retention. A student illustrated this theme in this way,

"Upon arriving at the University of South Florida my objectives were not very clear. I knew I had to get a degree, but was not certain in what discipline to pursue my education nor did I know in what field or career I wanted to apply my degree. Thankfully through the support of the Latino Community, specifically the Latino Scholarship and my sponsors, I was encouraged to explore my interest academically, set a goal, and follow it through regardless of how difficult it may seem. I quickly found a place in the field of psychology and will be soon graduating with an Inter-disciplinary Social Science degree with a concentration in Psychology and Sociology."



Teachers

Another strong influence is concerned teachers. The majority of the Hispanic/Latino students reported being positively influenced by them. These teachers demonstrated interest in the students, and provided advice and encouragement. This powerful influence is illustrated below,

"Secondly, I was blessed to actually have some teachers that were really good. They got to know me and they took a genuine interest in me. They gave me advice and encouraged me not to settle."

Students' Advice

Several of the themes described above become evident in the advice students provided to other students within their stories. This is illustrated in the examples presented below,

> "… when you get to college it is going to be different from high school. Do not get discouraged. You will adjust. And … don't give up."
>
> "… never give up and always work hard to do your best. That way if anybody comes up to you and says the only reason your getting money to go to college is because you're a minority and poor; you can stand right up and reply that it was because you worked hard and didn't let anything come in the way of becoming smarter and in the future successful."
>
> "Look up and never look down, and you will soon see that things will turn your way. Don't listen to those who tempt you to do the wrong thing, because they are the weak ones who don't know what they are talking about. Learn to not follow others because your future only depends on yourself; the key lies in your very hands. Stay strong and focus, and soon you will reap the benefits of the hard work that you put in. Don't waste time following others, be your own leader."

DISCUSSION

Conducting research on the stories of successful Hispanic/Latino students placed their life experience and ability to pursue post secondary studies at the center of our focus. By placing their stories at the center of the educational research we gain a richer understanding of their values and the factors that helped them succeed. These narratives provide the stories of several college students, specifically from the students' perspective. Documenting the stories of successful students serves several important purposes. The stories allow the informant to speak or make public his or her story. The stories can be transformative and empowering. Sharing the stories of successful Hispanic/Latino students with others raises awareness of the common experiences and opens up the possibility for action. Students that learn from role models that are from similar race or

gender perform better academically than those without role models. Hispanic/Latino students learn that it is possible to overcome the challenges and obtain an education. Researchers and educators studying the stories of successful Hispanic/Latino students may get a deeper understanding about the students and the barriers they overcome. These stories may inspire them to learn about other students as well. School teachers and counselors could use these stories to begin to build a more positive school climate for Hispanic/Latino students and encourage a culture of success.

The study of the stories of successful Hispanic/Latino students also revealed the commonality of themes underlying the stories. Understanding these themes can help teachers and counselors better understand the main values of these students. This is important because the rapidly changing demographics of the United States ensures that school personnel will encounter more and more culturally and ethnically diverse families. The professionals who will work with these families will need to develop a better understanding of the values, traditions, norms, and beliefs of Hispanic/Latino families. Research has shown that Hispanic/Latinos have an extended, tight-knit, supportive family system. Family members exhibit Familismo (familism), a strong sense of commitment, obligation, and responsibility towards their family (Hurtado, 1995; Sue & Sue, 2003; Zayas, 1992). Familismo forms the foundation of the Hispanic/Latino family structure in which the interest of family is above individual interests (Queralt, 1984). Family members share close relationships and involvement with one another (Marin & Marin Vanoss, 1991). Parents and children share strong bonds, and children are expected to respect authority and their elders; questioning them is seen as a sign of disrespect (Bernal & Shapiro, 1996). Extended surrogate families—close friends that children call tias and

tios (aunts and uncles), padrinos (godparents), or adopted grandparents also upheld the familism value (Jones & Korchin, 1982; Marin & Marin Vanoss, 1991). Learning this information will help educators become more skilled in educating Hispanic/Latino students.

An additional outcome of the qualitative research presented above was the construction of the Successful Hispanic/Latino Students web site (http://www.coedu.usf.edu/zalaquett/ls/lsss.html) (Zalaquett & Feliciano, 2003). This web site was constructed to showcase the stories of successful Hispanic/Latino students with the specific purpose of enhancing middle and high school students' goals and academic performance. The web site presents 12 stories of students and the challenges they faced in their quest for accessing a college education. These stories illustrate the diversity of Hispanic/Latino college students and reveal the complexities of students' lives as they study and find their own path to meet the requirements of post secondary education. The objective of the web site is to offer school administrators and educators easy access to stories presented in a printable format. Teachers can make copies of the stories and distribute them among Hispanic/Latino students and their parents, including those without access to a computer; they can hold class discussions about the different role models portrayed in the stories.

Finally, the research presented here served as the foundation for additional research on successful Hispanic/Latino students. The objectives of this new research are to study the characteristics of Hispanic/Latino students and the sources that help them pursue higher education. The ultimate goal of our research is to help increase the number

of Hispanic/Latino students applying, attending, and completing degrees in higher education.

CONCLUSIONS

There are many benefits to improving the diversity of American colleges and universities. We need the diverse perspectives of all Americans if we are to compete in a global society. Preparing this potential pool will assure our continued ability to excel in an increasingly competitive global market. Stories of successful Hispanic/Latino students can be transformative and empowering for students, educators, and community members. Similar role models affect students' sense of opportunity and effect differences in students' commitment to their education and to the pursuit of educational goals. These success stories made available to other Hispanic/Latino students may increase their awareness of educational possibilities and help them make positive decisions about higher education programs. These role models convey the message "Si podemos educarnos y triunfar (Yes we can achieve an education and succeed.)" Furthermore, researchers and educators studying the stories of successful Hispanic/Latino students may learn information that can help them create novel ways to educate their students. Part of the common message conveyed by these stories says, "*Throughout my life, I always knew that I wanted to make something of myself and fulfill my dreams. I knew that college was the key to a successful future."*

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CULTURAL AND ARTISTIC EXCHANGE IN AN INTERDISCIPLINARY SETTING:

THE DEATH OF CATURLA

A NEW OPERA BASED ON THE LIFE OF A 20TH CENTURY CUBAN COMPOSER

THERESA D'AIUTO ANDRASY
UNIVERSITY OF SOUTH FLORIDA
TAMPA, FLORIDA

Cultural and Artistic Exchange in an Interdisciplinary Setting: *The Death Of Caturla* —A New Opera Based on the Life of a 20th Century Cuban Composer

INTRODUCTION

An international interdisciplinary cultural project is underway in Tampa, Florida, involving members of the local Latin American community, faculty, artists and students from the College of Visual and Performing Arts at the University of South Florida, *Los Carpinteros*, a globally acclaimed collaboration of Cuban visual artists, Zenaida Romeu, distinguished Cuban orchestra conductor and founder and artistic head of the all female string ensemble *Camerata Romeu* and other Cuban, Latino and American performing artists. These merging forces will develop and produce a new opera, entitled *The Death of Caturla* as part of a Latin American Festival, scheduled for two weekends in April 2005 in Tampa.

Immigrant Hispanic groups formed the core of Tampa's industrial and commercial ethnicity long before Miami's widely touted demographic shift toward a heavily influenced Latino and Hispanic society. Using as a model South Carolina's Spoleto Festival, Tampa arts leaders hope the 2005 exposition entitled ***Arte Americas*** will mushroom into an annual event in their community. The first year's program with a focus on the islands, Cuba, Jamaica, Dominican Republic and Puerto Rico is spearheaded by the Tampa Bay Performing Arts Center and the University of South Florida with the participation of the Gulf Coast Art Museum and other cultural institutions which may include the Salvador Dali Museum and the Arts Center in St. Petersburg, the Mahaffey

Theatre, The Tampa Museum of Art and Ruth Eckerd Hall in Clearwater. Within the USF community alone in addition to the opera, the festival will present an exhibition of the work of *Los Carpinteros* at the Contemporary Art Museum, production of *Cuban Bread* by the USF Theatre Department, a book show by *Ediciones Vigia*, a small press from Matanzas, Cuba under the auspices of the USF Library as well as a variety of literature centered events by the Latin American and Caribbean Studies Committee. The Tampa Performing Arts Center is negotiating with Cuba's Ministry of Culture for *Danza Contemporanea*, a modern dance troupe and the *Gulf Coast Museum* in Largo with the cooperation of *Cernuda Arte*, a Miami gallery, has arranged an exhibit of Cuban artists including Alfredo Sosabravo.

ORIGIN OF AN IDEA

In 1994 James Lewis, professor of composition at the University of South Florida's School of Music, took his small sailing vessel on the trip of a lifetime, following the west coast of Florida through the Keys and on to Cuba. Despite no knowledge of Spanish, he rapidly and successfully became acquainted with Cuban artists and musicians who shared his enthusiasm, philosophy, and commitment to contemporary musical methodologies. His discovery of Alejandro Garcia Caturla's unique treatment of Afro-Cuban rhythms, exotic orchestration and contemporary approach to 20th century Latin American music proved extraordinarily significant for Lewis and his colleagues back in Tampa. Upon his return to the states, Lewis formed a partnership with Noel Smith, curator of the University Graphic Studio, avid Cuban arts promoter, Spanish linguist and future librettist and plunged into the monumental task of composing an opera

based on the Cuban composer. Caturla, with a musical pedigree including composition studies with Nadia Boulanger in Paris from 1927-28, is considered alongside Amadeo Roldan Cuba's premier modern composer owing to a distinctive, courageous and uncompromising musical style which gives reason enough to delve into an examination of his work and the influences that guided his evolution as composer. But Lewis was even more captivated by the details of Caturla's life. Here was a young lawyer and judge whose devotion to music was an avocation and passion that delivered meaning to his existence and was mirrored and stimulated by his love of African women in Cuba's racist society, an operatic lifestyle choice to be sure, capped by Caturla's dramatic and tragic end at age 34 in 1940 by an assassin's bullet in a case of mistaken identity.

After the Second World War and with the rise of Fidel Castro, Caturla's music fell into disfavor and ignominy. Out of print and unavailable outside of Cuba, his oeuvre and his memory is painstakingly preserved by a small cadre of serious musicians, artists, impresarios and iconoclasts determined to honor and proliferate the remarkable, pioneering achievements of one of Cuba's most talented and provocative native sons. *The Death of Caturla* will be a testament to the man, his music and his devotion to an innovative, multi-ethnic view of Cuban art and culture.

CATURLA – MAN AND MUSIC

Caturla's short lifespan of 1906-1940 encompassed a period of changing ideas, modernization and worldwide artistic experimentation. Having finally shed the yolk of European colonization, the tiny island of Cuba was coming to terms with a legacy of ethnic diversity owed to years of slavery, intense economic development, corruption,

nationalism, and political unrest that reached its peak in 1933 with the fall of General Machado, Cuba's first dictator. Caturla's bourgeois family background affected his musical taste and artistic choices. Opera, jazz, European theatre, and salon music influenced him as much as the diversity of Afro-Cuban ethnic music and culture on display in the annual *parrandas* in the streets of his hometown Remedios. While at university, he worked as pianist and vocalist in local cafés, salons, movie houses, furthering his desire to become an important and influential Cuban composer, but his lustful appetite for the family's Afro-Cuban maid Manuela soon produced the first of eight children and although his family rejected the liaison and frowned on legalizing the union, Caturla was encouraged to accept his parental responsibilities and seek a means of supporting his growing brood. Setting aside his dream of total immersion in music, Caturla finished law studies and eventually embarked on a judicial career in Remedios, a choice that unfortunately was to seal his ultimate fate.

Caturla's existence posed a continual duality — fighting corruption and composing music. His legal profession isolated him from the mainstream music scene in Havana, prompting him to seek an appropriate local performing organization and significant performance venues for his compositions, a necessity eventually filled by formation of his own Orquesta de Conciertos de Caibarien in addition to piano recitals and lectures on contemporary music in the many small communities of Cuba where he served as judge. Caturla's musical education and experience surpassed the relative isolation of Cuba in 1927-28 with his lengthy sojourn in Paris studying composition with Nadia Boulanger, whose students included many of the leading composers of that era. Caturla was willful and difficult, often refusing to heed Boulanger's criticisms but his

single-minded dedication to heretofore untapped musical sonorities convinced even her of his extraordinary talent and value.

Soon Caturla found himself on the cutting edge of the modern Cuban artistic movement with his rejection of the safe rhythms and harmonies of the likes of Ernesto Lecuona, a specialist in Cuban dance music, and other traditionalists. He shadowed and eventually surpassed Roldan's lead with courageous exploration of new musical forms, formed collaborations with intellectual writers such as Alejo Carpentier and even reached beyond the shores of his tiny Caribbean country to the United States where he gained the notice of esteemed composer Henry Cowell who invited Caturla to join the Pan American Association of Composers. Ultimately, Caturla's music was admired and performed more frequently abroad—thanks to his own initiative, the support of German musicologist Francisco Curt Lange and the collaboration with PAAC—than in Cuba. In fact, at times he was reduced to shamelessly bragging about his success abroad, particularly when letters from well-known composers, including Ives, Cowell and Slonimsky, confirmed his success and talent, knowing full well that future acclaim for his compositions in Cuba was essentially hopeless.

By 1938 when Caturla was promoted to the elevated rank of Juez de Instruccion his domestic circumstances altered for the worse. After Manuela died of typhoid fever, his family expanded to a total of eleven children, the final three produced by Manuela's younger sister Catalina. Hardships originating from the cost of maintaining such a large family left Caturla little time for composing and performing not to mention the unease stemming from increasing threats against his life owing to unpopular judicial decisions aimed at leveling discrimination against the masses at the expense of a powerful and

corrupt government. In the end, Caturla was gunned down on the streets of Remedios by Argacha Betancourt, a thug awaiting sentencing for severely beating a young woman just hours after requesting a license to carry a firearm for his own protection. Ironically, since Betancourt's case had been handed over to another judge Caturla was never supposed to determine Betancourt's fate.

Paradoxically, the man who craved recognition for his artistic merit at home is now only known in Cuba, and his international star has totally faded. Nevertheless renewed interest in Latin American composers, styles and musical forms may yet grant Caturla the lasting regard he so desired during his brief life. Among his most significant compositions are *Bembé* (1929) for chamber orchestra, *Yamba-O* (1931) for orchestra and double male chorus, *La Rumba* (1933) for soprano and orchestra, *Sabás* (1937) for voice and chamber ensemble and *Manita en el suelo* (1934-37) a one-act chamber opera for puppets.

MUSICAL COLLABORATORS

Professor James Lewis received his training at North Texas State University, the University of Illinois, and the University of Colorado. He has taught at Xavier University, the University of South Dakota, and has been at the University of South Florida since 1971. He has received awards from ASCAP, the Florida State Arts Council, The MacDowell Colony, and the National Endowment for the Arts, Yaddo, The Djerassi Foundation and The Ragdale Foundation. His music is published by GunMar Music and recorded on the GM Recordings label.

Since the 1994 visit to Cuba his collaboration with La Camerata Romeu has resulted in performances of his *Suite Caribbean* in Europe, Canada, Cuba, and in seven cities in the US in 1998. His Cuba experience led to the composition *Cubanitis* for solo timpani and orchestra, commissioned by John Bannon, timpanist with The Florida Orchestra, and premiered by The Florida Orchestra in 1998.

While performing a series of master classes in Spain in 1994 Zenaida Romeu experienced a wellspring of sentiment and newfound respect for the accomplished generation of young musicians back home in Cuba and set about to create a Symphony Orchestra to house these budding talents. Cuba's economic problems precluded financial backing for such a bold project, and ultimately Romeu found support through the Pablo Milanes Foundation which finally fostered the less ambitious, yet totally unique *Camerata Romeu*, an all-female string orchestra and first group of its kind created since the Revolution without state support. At the outset the group planned to focus solely on Cuban music, but soon their offerings expanded to include classic repertoire of Mozart, Britten, Bach and other European composers as well as world music preferentially from Latin American countries in addition to Cuban selections. Romeu explains that by its very nature the Camerata accomplishes two significant goals; first, it promotes Cuban music and culture by inspiring artists and composers to conceive and perform new music for the orchestra's unique scoring requirements, and second it serves to elevate the negative image of a Cuban woman and how she is projected and regarded in modern society.

Much of the music performed by the *Camerata Romeu* is rich in Cuban folkloric elements collected from street music and local experience. Pieces such as *Almendra's*

Son by esteemed Cuban composer Leo Brouwer create an audio landscape of a multi-faceted culture — part African, part Spanish, part European, part Caribbean and enfolds these elements into a uniquely Cuban discourse. After the fall of socialism in the early 1990s Cuba's youth turned toward spirituality and began attending concerts of traditional European and Cuban music in great numbers, a trend that has enhanced and encouraged the *Camerata's* chances for continued growth despite poverty and a dearth of high quality musical equipment, the very trend that Zenaida feels nourishes hungry spirits in troubled times.

Assuming the US State Department agrees to issues entrance visas, Zenaida Romeu will prepare and conduct the orchestra for *The Death of Caturla*. Deemed Cuba's answer to Nadia Boulanger, her presence will add luster to a project which she considers a significant and positive step toward introducing Caturla and his music to western audiences and quite possibly paving the way to the worldwide recognition he deserves.

VISUAL COLLABORATORS

Opera is theatre and as such is reliant on a visual palette of colors, shapes, textures, light and shadow. This project's success will owe much to the input of a variety of creative visual experts to construct a world representative of Caturla's struggle for justice, recognition and iconoclastic view of musical forms while at the same time evoking the consistency, hues and timbre of the orchestral score and vocal effects pre-determined by Lewis' musical treatment in a visual format. And while this is normally the domain of theatrical design specialists, the University's unique relationship with Cuban artists offers a rare opportunity to combine the skill and visionary originality of a

collaborative group of contemporary painters, craftsmen and sculptors whose recent international exhibitions place them at the forefront of the Latin American visual art world. *Los Carpinteros* (Dagoberto Rodriguez, Marco Castillo and formerly Alexandre Arrechea) is a collective of Cuban artists whose work in drawing, sculpture and installations explores the meeting ground between art and society, questions the distinction between high and low art and engages important issues of global art discourse while concentrating on an essential Cuban character. Everything they create has the quality of being simultaneously familiar and foreign, rooted in ordinary forms and stretched to the limit of the genuinely extraordinary.

While still enrolled in art studies in Havana, this trio of young men grew disaffected and disturbed by a swelling exodus of artists and musicians away from Cuban shores, all of whom were searching for artistic freedom and financial lucre. Indeed the Cuban art climate suffered terribly from this bleeding, yet it offered the youngsters the opportunity to pioneer an innovative vision of art, based on craftsmanship ensued by reworking found or scavenged materials into fresh visionary environments, sometimes painted, sometimes sculpted, sometimes fabricated out of commonplace materials into surprising and provocative forms, shapes and symbols. Their art is essentially modern, political and indicative of the ephemeral nature of a contemporary consumer based society. This transience is most particularly evident in one of their most successful works, which has been exhibited in New York, California, Havana, Switzerland, Germany, Belgium and other European locations. The *Ciuidad Transportable (Transportable City)* is a series of human scaled buildings fashioned from khaki tent material, aluminum supports and plastic. Each of the structures represents a non-specific building type – a

prison, a lighthouse, an apartment building or a capitol – all of which exist in most cities, reflecting a standard of function and symbolic gesture embodying the essence of an edifice rather than a wholly architectural entity. Thus *Los Carpinteros* fashions forms whose psychological, social, political and global implications hauntingly provoke an emotional response, be it revulsion, laughter, puzzlement, or mischievousness. Many of their flat constructions, including water colors, wall installations, framed oils and their remarkable fluid forms, are essentially architectural, often appearing like blueprints for future three dimensional structures. A series of drawn wall installations affixed with wooded or metal three dimensional elements may very well influence a future set design plan for the Caturla opera, not to mention use of the evocative tented forms that characterize the *Transportable City*.

Certainly theatrical interplay of light and shadow on these materials could generate a modern, multi-textured, multi-functional stage atmosphere, essentially fluid in nature and practice and ideally suited to the modern retelling of Caturla's story. The task of realizing a design concept will fall to a seasoned theatrical designer and lighting designer, both of whom must gather a team of experts to maximize the ideas offered by *Los Carpinteros* and recreate a functional, sturdy and temporary implementation of the devised model.

DRAMATIC ELEMENTS

In addition to performers, including singers, dancers, orchestral musicians and actors the opera production staff will require the participation of pianists and coaches skilled in preparing new music for performance, a stage director and choreographer.

These individuals must collaborate closely with composer and librettist to accurately and convincingly bring score and text to life through musical preparation, dramatic action and dance. The University of South Florida through its College of Visual and Performing Arts, will employ its resources to achieve these goals by offering specific assignments to a variety of personnel including outside contractors and its performing and artistic faculty and staff, among them Scott Wheatley, Graduate Student, Michael Foley, choreographer and dance professor and skilled practitioner of Latin American dance forms, Beau Edwardson, light design, Joseph Mechavich, musical preparation and Theresa Andrasy, opera director. Some of these individuals participated in a two-week workshop in August, 2003 where approximately thirty minutes of excerpts were learned, staged and performed for an invited audience. This critical exercise provided essential aid to composer and librettist in the editing process and served to further assemble manageable, cogent plot lines, character analyses, vocal writing, and scene structure. Based on this experience, further discussions between Noel Smith, librettist, James Lewis, composer and Theresa Andrasy, stage director have produced a reorganized scenic structure and plot line.

The opera begins with a short black and white film to the strains of Caturla's early dance music reflecting his stint as film accompanist. At the sound of a shot foreshadowing Caturla's death, the reel will break and the opera will formally open with scene one where Caturla meets Caridad, a young mulatto woman symbolically representing Cuba's multi-racial ethnicity. Other scenes in the first act introduce Manuela, Caturla's family, and the corrupt, greedy, violent and politically self-interested local and state officials who evolve into Caturla's nemesis. At the end of Act One, Caturla will step out of the scene and physically conduct the orchestra in a segment of

Bembé, his Afro-Cuban Santeria work for small orchestra. Act II develops the plot line with a confrontational deathbed scene between the two sisters who fathered his eleven children, continued efforts by Caturla's family to shield him from political suicide, the reappearance of Caridad, this time in the persona of the young woman attacked by Argacha, and finally the scene where Caturla exits into the streets of Remedios and is shot in a replay of the film scene which opened the opera. Along the way, more attention is devoted to Caturla's music and despair regarding his stalled composing career. A more detailed view of the plot analysis appears below.

ACT ONE

Scene One	Caturla meets Caridad, symbol of Cuba
Scene Two	Caturla and Caridad tussle with a group of powerful men; Caturla aria about Cuba
Scene Three	Family scene in Remedios; Caturla introduces new music; family conflict over Manuela
Scene Four	Love duet; passion and racial tension
Scene Five	Caturla, Manuela and children – street fair. Large rumba scene with dance segment
Scene Six	Caturla and Lecuona meet; intro of Catalina Act I ends with orchestra playing Bembe conducted by Caturla

ACT TWO

Scene One	Caturla confronts a rich American Caturla then muses about his family problems
Scene Two	Deathbed confrontation between Manuela and her sister Catalina
Scene Three	Political plotting against Caturla
Scene Four	Family scene; anguish over death threats Caridad appears, beaten. Caturla promises to avenge her

Scene Five	Caturla's mother visits high ranking corrupt official and pleads for protection; plotting continues
Scene Six	Caturla writes letter to Carpentier who appears. They reflect on his life, etc. Caturla leaves, walks into a video, is shot.

CONCLUSION

Although much work is yet to be done before the opera finally rolls into production, the summer workshop and research discussions between composer, librettist and stage director, musical coaches and directors, designers and other members of the production team have formed an opening salvo rich in promise and excitement. Further efforts are being made to attract additional funding from private, state and public sources, plans are underway to seek out an appropriate cast of individual singers reflecting the particular ethnic characteristics essential to accurately deliver the story, and of course, composing is proceeding at a breakneck pace. With the backing of the University, the arts festival and the Tampa Community, it is hoped this bold project with all of its interdisciplinary and cooperative aspects will accomplish its ultimate goal of exposing new music based on the Hispanic and Latin American experience, fueled by multi-ethnic visionary and auditory qualities and touched by a variety of artists and collaborators whose individual energy and influences will instill the enterprise with vigor and significance.

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EMBRACING THE OBVIOUS:

DIRECT UTILIZATION OF AFRICAN AMERICAN MUSICAL FORMS IN SELECTED ART SONGS BY AFRICAN AMERICAN COMPOSERS

LOÑIETA THOMPSON CORNWALL
SHAW UNIVERSITY
RALEIGH, NORTH CAROLINA
AND
MARILYN A. THOMPSON
MORGAN STATE UNIVERSITY
BALTIMORE, MARYLAND

Embracing the Obvious: Direct Utilization of African American Musical Forms in Selected Art Songs by African American Composers

African American Art Song is a veritable artist's palette. It represents a complex people dealing with complex issues in a complex and ever-changing world. It is, of course, a fusion of African and European musical traditions. According to Samuel A. Floyd, Jr., in **The Power of Black Music**, "Transplanted Africans, in spite of their trials in a new and hostile land, took the musical fruits of their legacy and merged them with European vernacular forms, spiritualizing their burden, forging a music peculiarly their own, and triggering a process and an aesthetic that would continue to the present and beyond."[1] Such is the story of the African American composer.

An art song is generally defined as a compositional setting of a poem for voice and piano for intended performance on the concert stage. This musical form became popular in Europe, primarily in Germany, during the early 19th century. According to Stanley Sadie, in **Stanley Sadie's Music Guide,**

> … the great age of song came in the nineteenth century. German and Austrian composers had written music for voice and accompaniment before then, but it was with the flowering of German literature in the Classical and Romantic eras that composers found high inspiration in poetry and created the genre known as the Lied (German for song: plural *Lieder).* The beginnings of this tradition are seen in the songs of Mozart and Beethoven, but it is with Schubert that a new balance is found between the words and music, a new absorption into the music of the sense of the words … The tradition was continued by Schumann, Brahms and Wolf, and on into the [20th] century by Strauss and Mahler.[2]

[1] Samuel A. Floyd, Jr., The Power of Black Music: Interpreting Its History From America to the United States, (New York, NY: Oxford University Press, 1995), p. 227.

[2] Stanley Sadie and Alison Latham, eds., **Stanley Sadie's Music Guide (An Introduction).** (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1986, p. 82.

The parallels of Lieder, according to Sadie, are "in France, with the *mélodies* of such composers as Fauré, Debussy and Poulenc, and in Russia, with the songs of Mussorgsky, in particular. England, too, had a flowering of song in the early twentieth century, (represented by Vaughan Williams and Britten.)"[3]

The American art song tradition was begun by composers, including Edward MacDowell, Charles Martin Loeffler, and Charles Tomlinson Griffes:

> born in the second half of the nineteenth century, when the aesthetic of German Romanticism and the mystique of German musical training still retained a firm grip on the musical thinking of Western Europe and America. All three of these composers received an important part of their preparation in Germany, and their songs for the most part reflect the Lied tradition in poetic atmosphere and musical language[4]

Later prominent American composers of art song include Charles Ives, Aaron Copland, Samuel Barber and Leonard Bernstein.

Significant in the development of Lieder in the 19th century is the equalization of the vocal line with its piano accompaniment. Prior to this, the vocal line was dominant, and the accompaniment was simple, and quite secondary, or understated. Donald Jay Grout states that:

> The piano part rose from being simply an accompaniment to the position of being a partner with the voice, sharing equally in the task of supporting, illustrating, and intensifying the meaning of the poetry. By the early nineteenth century the Lied had become a vehicle for the utmost powers of any composer.[5]

African American Art Song evolved from nationalism embraced by post-slavery composers, namely Harry T. Burleigh, Will Marion Cook, and John Rosamond Johnson, who were all contemporaries of MacDowell, Loeffler and Griffes. Eileen Southern in

[3] Sadie and Latham, p. 82.

[4] Ruth C. Friedberg, **Art Song and American Poetry, (**Metuchen, NJ: Scarecrow Press, 1981), p. 19.

[5] Donald Jay Grout, **A History of Western Music (Revised Edition),** (New York: W.W. Norton and Co., Inc., 1973), p. 548.

The Music of Black Americans, informs that these composers were considered as nationalists because they:

> consciously turned to the folk music of their people as a source of inspiration for their compositions, whether in … concert music, show music, or dance and entertainment music … the songwriters set the poems of black poets and made vocal and choral arrangements of spirituals and other folksong types.… All the composers placed special emphasis upon traditional African American performance practice, and made efforts to reflect the individualities of the practice in their composed music.[6]

Harry T. Burleigh (1866-1949) was one of the first of these nationalistic composers, "and was the first black composer to win critical acclaim for composing art songs."[7] Burleigh's output numbered more than 300 songs, including over 100 spiritual arrangements. "His most important contribution to American music was his arranged spirituals set in the style of the art song for solo voice."[8] As the spiritual was originally a choral form, these arrangements made this music available to wider audiences than ever, and African American concert artists began to program these songs regularly in their recitals. The poetic focus of the majority of African American Art Songs, like all art songs, center on relationships, both fulfilled and unrequited, nature and religious themes.

The so-called "Negro Problem" emerged as a major American issue toward the end of World War I. The increase of black migration from the rural south to northern urban centers sparked a whole new set of racial conflicts.

> There was "a general feeling of unrest, defiance, impatience, and even bitterness" rampant in black communities. African Americans were "becoming increasingly aware that the democracy for which they had fought in Europe did not exist for them in the United States."[9]

[6] Eileen Southern, **The Music of Black Americans: A History** (Third Edition), (New York: W.W. Norton and Company, 1997), p. 268.

[7] Eileen Southern, ed., **Biographical Dictionary of Afro-American and African Musicians**, (Westport, CT: Greenwood Press, 1982), p. 56.

[8] Southern, Biographical Dictionary, p. 56.

[9] Southern, The Music of Black Americans, pp. 404-405.

The Harlem Renaissance signaled a resurgence of this same brand of nationalism that the early post-slavery composers had embraced around the turn of the century. Partially in reaction to the conflicts described above, this movement prompted African American intellectuals to reassert their pride through all of their literary and artistic output:

> Black musicians participated in the movement by turning to the music of the race as a source of materials in composition and performance … now they became more race conscious than ever. Composers used poems by black poets in their art songs; they exploited the rhythms of Negro dances and the harmonies and melodies of blues, spirituals, and the newer music called jazz in their composed concert music. Almost without exception, black concert artists began to include on their programs the folk and composed music of black musicians, and some artists staged recitals consisting exclusively of black music.[10]
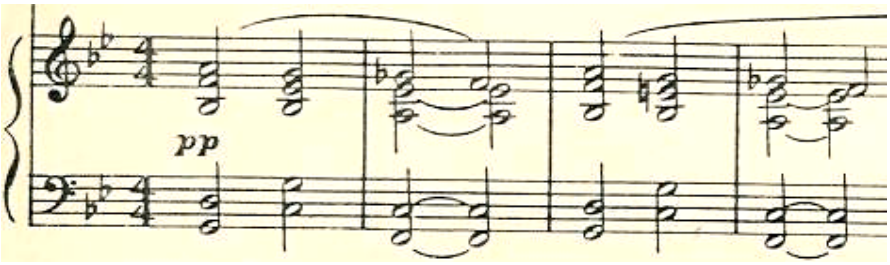
African American Art Song is as diverse as the culture that it mirrors. Some composers, in finding their voice, have strictly adhered to the influences, either directly, or indirectly, of distinctly African American musical forms, while others have followed different paths, some seeking to express more broadly as American composers, and others, even more universally, simply as composers. This discussion will concentrate on a few African American composers of art songs who have directly incorporated jazz, the blues, or the spiritual, in their compositions. Four of the represented composers flourished during the Harlem Renaissance and afterwards, thus maintaining their commitment to representing the African American experience. The other two are living composers.

"Epitaph for a Poet" is one of two compositions by Cecil Cohen that appeared in **Negro Art Songs,** the first published anthology of this genre, debuting in 1946, a product

[10] Southern, The Music of Black Americans, p. 405.
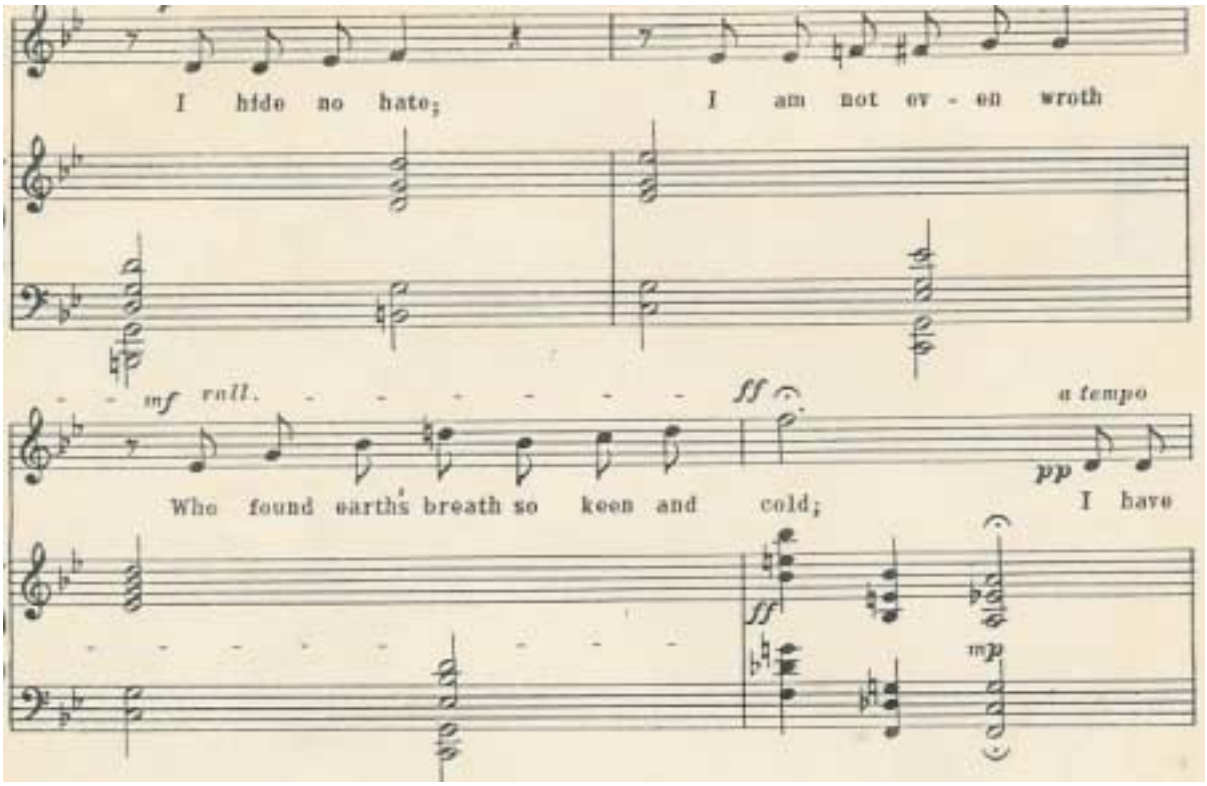
of the Edward B. Marks Corporation. Cohen (1894-1967) [11] set this poem by Countee Cullen that appeared in **Color,** his first volume of poetry, published in 1925. Cohen was educated at Fisk University and Oberlin Conservatory. For many years, he was on faculty at Howard University. The poem expresses frustration and resignation because of unrealized life goals. As a result, the poet has "wrapped his dreams in a silken cloth and laid them away in a box of gold."

A "quasi-jazz ballad," the chords in the introduction comprise a jazz progression, a succession of compound chords, which becomes a repeated motif, called an ostinato (Italian for *obstinate).*



Each time the ostinato appears, the composer colors the sound with the alteration of one note. In the middle section, "I hide no hate; I am not even wroth—Who found earth's breath so keen and cold;" the composer has assigned to the singer a recitative, a spoken-like style of singing, punctuated by chordal accompaniment.

[11] Willis Patterson, ed., **Anthology of Art Songs by Black American Composers,** (New York, Edward B. Marks Company, 1977), p. ix.
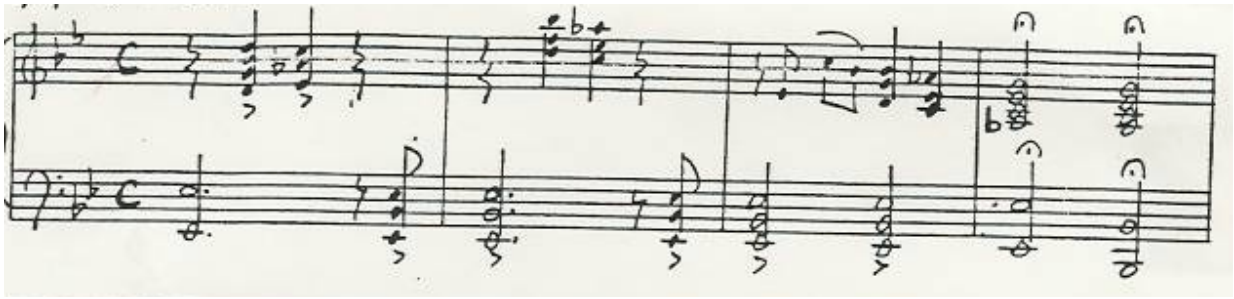


The intensity builds to the fortissimo climax on the word "cold." Unstable chords underneath accentuate the numbness of apathy and indifference. The recapitulation of the initial idea is supported again by the ostinato motif, but this time, the chordal harmonies are thickened by the addition of extra tones, serving to add color, also reinforcing the idea of resignation. The dynamic marking in the last section is pianissimo, enhancing the mood of helplessness. The final statement of the ostinato motif in the postlude is presented in shorter time values two octaves lower, suggesting finality and acceptance of this victim's fate.
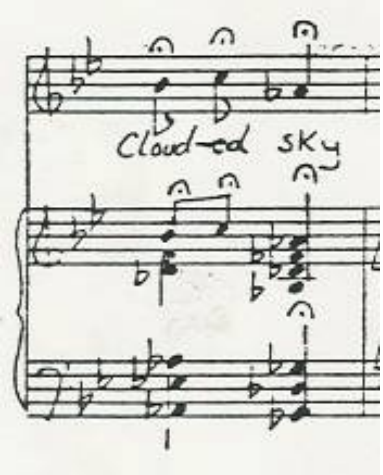
"A Song" by Julius P. Williams, Jr. (b. 1954) is another example of an art song directly incorporating jazz. This setting of verses by Paul Laurence Dunbar (1872-1906) was written in 1982 and will be performed from the composer's manuscript. The poem was published in **Lyrics of Sunshine and Shadow** in 1905, shortly before the poet's

death in 1905. In addition to being a gifted composer, Williams is an active symphonic conductor and Professor of Composition at Berklee College of Music in Boston. One of his orchestral works has been performed with the New York Philharmonic.

This strophic succession of metaphors asks repeatedly where love has gone, and finally, where two lovers shall meet, probably suggesting someplace in the hereafter. A mood of uncertainty permeates the entire song, both in the vocal line and in the accompaniment. The piano introduction is quite straightforward and seemingly commonplace.



When the vocal line is introduced, the harmonic and metric instability begin. There are constant changes in meter, from duple to triple, in an alternating manner. This uncertainty is further exacerbated by the constant use of rubato and fermatas, sometimes even multiple, successive fermatas at the ends of phrases, also contributing to the feel of uncertainty. There is only one point of repose, occurring at the phrase, "Where art thou love, who knows, who knows?" Toward the end of the last stanza, the poet decries the passing of time and the inevitability of old age in the phrase, Thou art (implied) "Sun for my winter snow—But years go by beneath clouded sky." The sense of uncertainty gives way to a lush chord under "sky," suggesting a glimmer of hope.
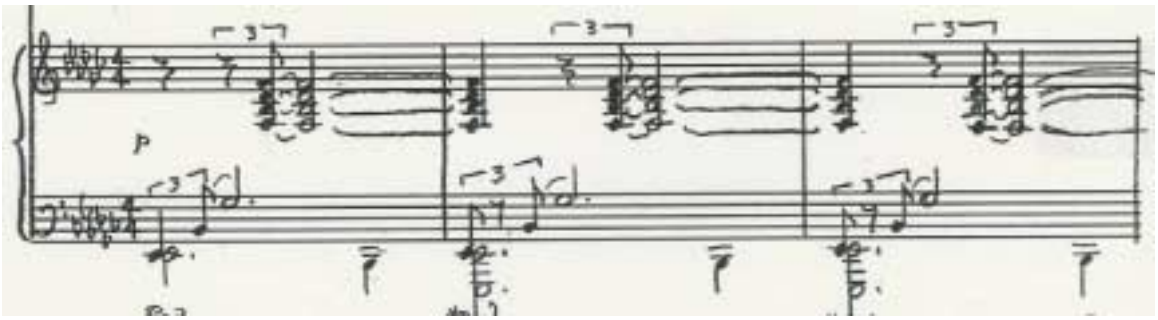


It is sounded only briefly, however, and the uncertainty returns in the last phrase, "Where shall we meet? Who knows, who knows?" Williams uses chord clusters and polychords, along with traditional jazz harmonies throughout the song. The addition of triplet arpeggios adds motion to the blocks of homophonic chords.

"Homesick Blues" the second song in the cycle, *The Wider View,* is a setting of one of Langston Hughes's blues poems by Cleveland composer H. Leslie Adams (b. 1933). It is published by Art Source Publishing. Hughes (1902-1967) penned this poem between 1921 and 1930. It laments the feeling of sadness and loneliness often experienced by people who have left the security of their homes in the South in pursuit of economic and personal gains in the North. Hughes often used the blues as a vehicle for expression:
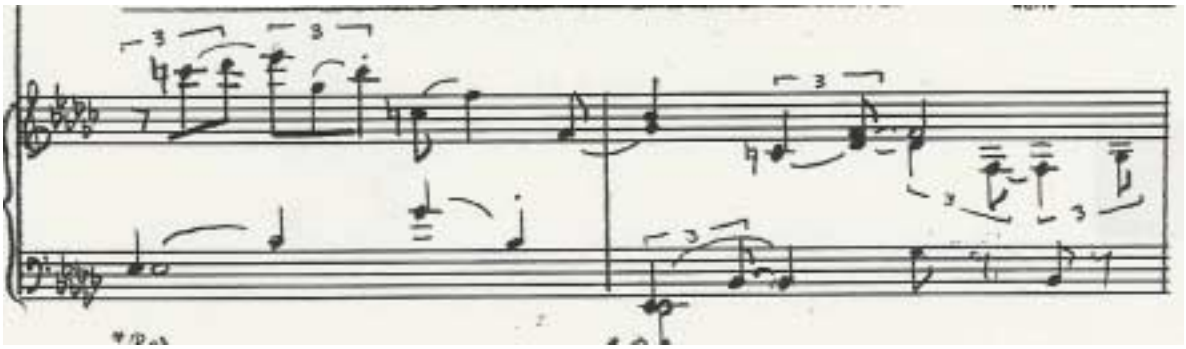
> It was his sincere love of the blues and his pride in the African-American past, in African-American creativity, and in the "low-down folks" that spurred Hughes to employ the blues tradition in depicting the secular side of the soul of his people.[12]

A standard 12-bar blues, "Homesick Blues" begins with a rhythmic ostinato figure in the piano, a vamp, establishing the mood for the entire piece.

[12]Steven C. Tracy, **Langston Hughes and the Blues.** (Urbana, IL: University of Illinois Press, 1988), p. 143.

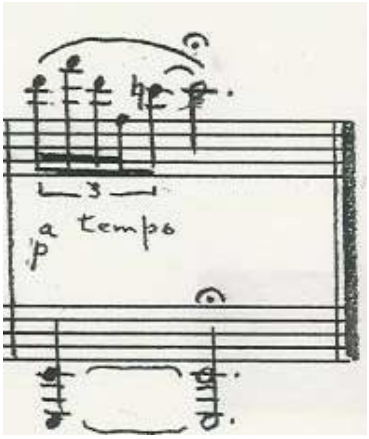


The first stanza is a statement of the melody and the basic emotion. The second stanza continues the idea, but with added licks in the piano for variation and musical interest.
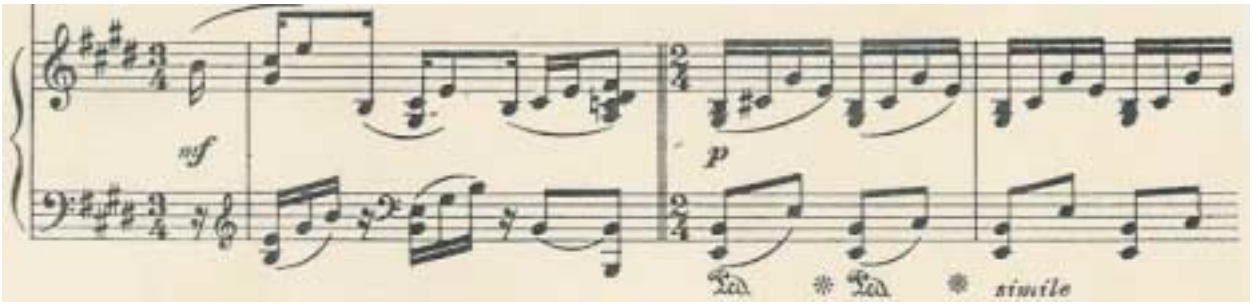


At the end of the second stanza, the modulation, or change of keys, occurs abruptly through the chromatic character of the piano "licks." During the third stanza, the singer, now operating in a higher key, expresses heightened frustration through the increased tessitura and takes on a feeling of improvisation. At the same time, the left hand reveals a tertiary tenor melody, woven into the fabric of the composition. In the last section of the song, the piano takes the predominant role by stating the melody in the right hand, with the aforementioned tenor melody occurring in the left hand, while the singer wails in a descant fashion. Toward the end of the song, the vamp, now different, recurs, while the singer, according to Tracy, "emphasizes that laughing to keep from crying is a way of

trying to manage two different emotions."[13] The singer laments, "To keep from cryin' I opens ma mouth and laughs."



Another song that appeared in **Negro Art Songs** was "Swing Low Sweet Chariot," transcribed by Carl Diton. He designates it as "a spiritual in the form of an art song." Diton (1886-1962) was a Philadelphia native, who excelled as a pianist, organist, composer, baritone and educator. A graduate of the University of Pennsylvania and the Juilliard School, he was a winner of the Harmon Award for composition in 1930.[14]

The piano introduction consists of a short motif in triple meter, setting up the spinning of chariot wheels in duple meter under two statements of the chorus, done by the singer and pianist.



[13] Tracy, p. 209.
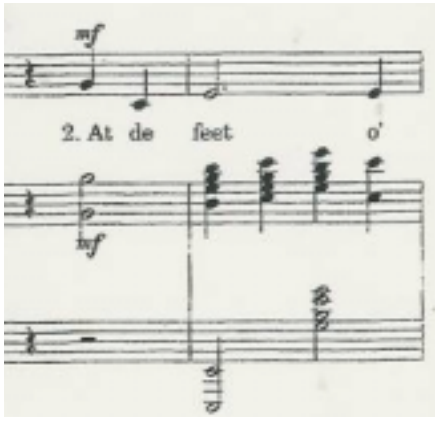
[14] Southern, **Biographical Dictionary,** p. 107.
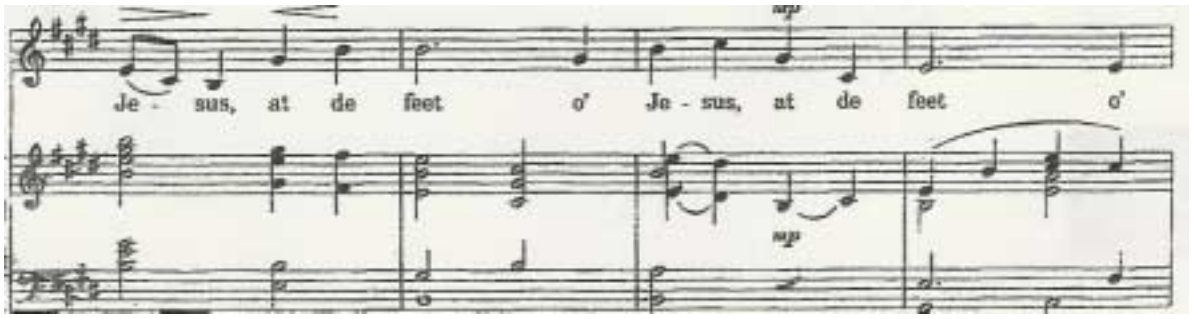
The introduction appears as the interlude, with an abrupt modulation to a higher key. The wheels slow down temporarily (meno mosso) as the call is intoned, "I looked over Jordan and what do I see?" This happens over a flourish of sextuplets. The response, which would normally be "Coming for to carry me home" is now replaced by "Swing low, sweet chariot," stated in a major mode. Diton takes license here and again at "A band of angels coming after me," now intoned in a minor mode. The plaintive "Swing low, sweet chariot" answers, also in a minor mode, to match the call. A sudden, surprise modulation transports the singer and pianist to a higher key, with louder dynamics and faster tempo stating the antecedent phrase, "Swing low, sweet chariot, coming for to carry me home." The composer accomplishes the musical climax on the word "home." The audience is left in suspense, as the return to the home key has been delayed. The piano interlude, reminiscent, perhaps, of flight, or a soul's upward journey, prepares for the final statement, "Swing low, sweet chariot, coming for to carry me home." The postlude winds down the chariot wheels, concluding with three arpeggios in the tonic, or home key, signifying the soul's arrival "at home."
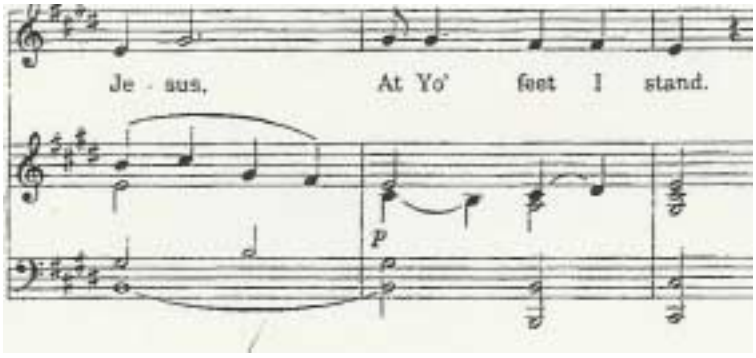
The last two art songs are written in the style of the spiritual. Both are settings of Langston Hughes poems, and, like "Homesick Blues" are from his early poems, written between 1921 and 1930. The first, "Feet o' Jesus," was composed by Florence B. Price (1888-1953). It is published in *Two Songs,* by Southern Music Company, copyrighted in 1994. A pianist, composer and educator, she won the 1932 Wanamaker Music Contest for her *Symphony in E Minor*.[15]

[15] Southern, **Biographical Dictionary,** p. 312.

This direct melodic setting is constructed around a pentatonic, or five-tone scale. There are two stanzas, with a countermelody stated by the piano beneath the vocal line. In the second stanza, this countermelody becomes more prominent with the occurrence of juxtaposition between the two melodic lines.
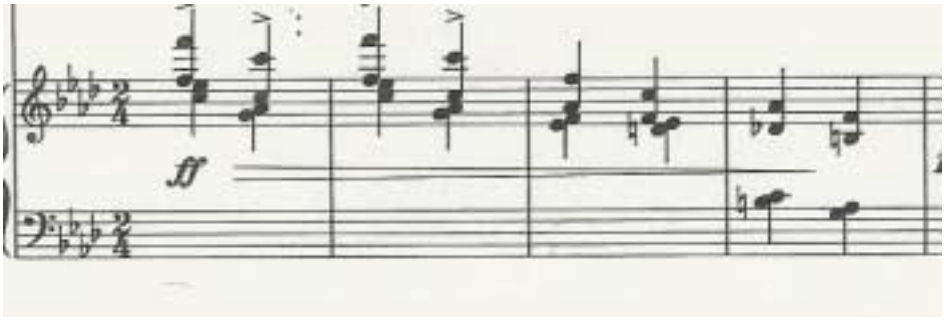






At the end, the singer reaches the most emotional moment in the song, pleading for Jesus to "please reach out your hand," an octave higher, punctuated by two heavy chords.

The last song in our discussion is "Fire," or "Fi-Yer!" as Hall Johnson titles his composition. It first appeared in 1970 as a Carl Fischer publication and resurfaced in 2003 in **The Hall Johnson Collection,** edited by John Motley and Julius Williams, also a Carl Fischer offering. Johnson (1888-1970) was one of the premiere arrangers of the spiritual, both for chorus and solo voice and a staunch advocate of the importance of preserving the spiritual. Incidentally, he also set "Feet o' Jesus." The world famous Hall Johnson Choir toured extensively during the 1940s and 1950s. Johnson also composed several art songs, a folk operetta and cantatas.[16]
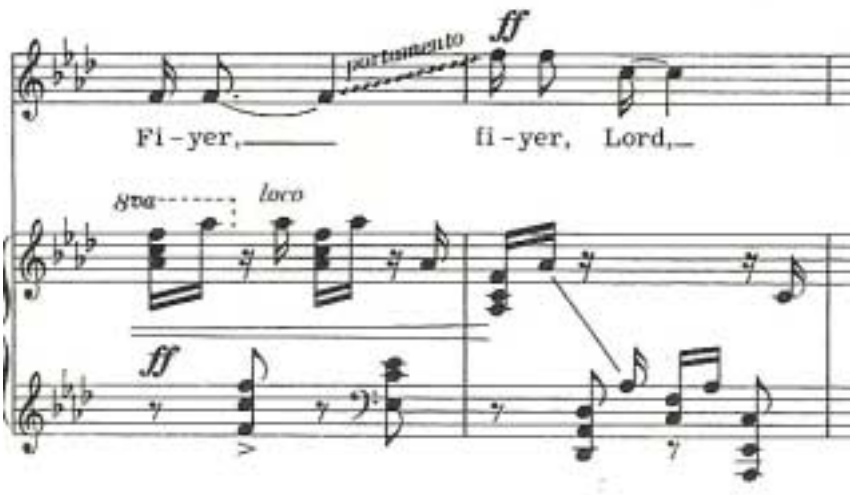
"Fi-Yer!" is a fine example of tone painting throughout, and begins with a series of eight descending chord clusters, depicting the sting of flames.
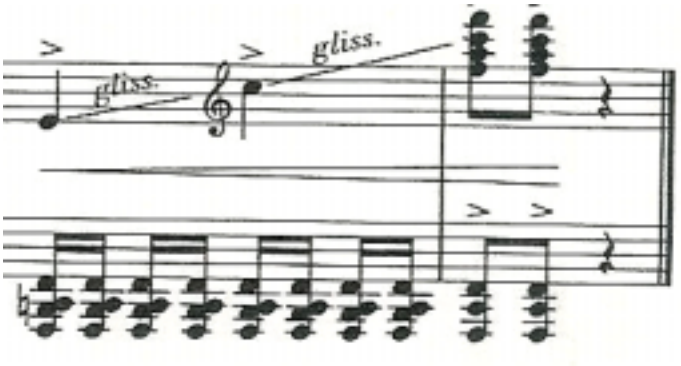


Initially, the first chorus is exposed softly. It is repeated at a louder dynamic level with accompanying tension created by the use of non-harmonic tones. This tension continues in the first stanza, "I ain't been good, I ain't been clean—I been stinkin', low-down, mean." Here, and in the following two stanzas, Johnson uses call and response, with the alternating line, "Fi-yer gonna burn-a ma soul." As the song progresses, so does the intensity of the fire, conveyed in the rising dynamic level. Rhythmic complexity and

[16] Southern, **Biographical Dictionary,** p. 207-208.

expanded chordal treatment augment the song's dramatic progression. By the last section, the flames are crackling in a dance-like motif:



At the end, the fire roars!



Johnson chose to omit one stanza of the poem, "I been stealing, been telling lies, Had more women than Pharaoh had wives."

Langston Hughes emerges as one of the major writers of the Harlem Renaissance period, and he prolifically chronicled black folk life during World War II, the Korean conflict, and through the protest period of the 1960s. Arnold Ramparsad, his foremost biographer, writes that Hughes "is among the most eloquent American poets to have sung

about the wounds caused by injustice." His poetry is probably used by so many composers because of its lyrical, almost songlike quality.[17]

African American musical forms provide a wellspring of inspiration from which all composers may freely draw. This has been proven by numerous artists, from Dvorak to Debussy, from Gershwin to Bernstein. As was previously mentioned, African American Art Song is a fusion of European and African American cultures. The composers represented in this discussion have intentionally employed African American musical idioms in their compositions, easily identified as jazz, blues, and the spiritual. These composers have actively maintained their commitment to expressing the pulse of their people. In the broad spectrum of the African American Art Song genre, there is plenty of room at the table—everyone's Muse is welcome!

[17] Arnold Ramparsad, ed., David Roessel, assoc. ed., The Collected Poems of Langston Hughes, (New York: Alfred A. Knopf, Inc.), p. 3.

USING THE BLUES AND POPULAR MUSIC TO TEACH AMERICAN HISTORY

JACQUELYN C. FRANKLIN, PH.D.
CARRINE BISHOP, PH.D.

JACKSON STATE UNIVERSITY
JACKSON, MISSISSIPPI

Using the Blues and Popular Music to Teach American History

ABSTRACT

Using Blues and Popular Music to teach American History is the emphasis of this paper. The philosophy of education and teaching strategies discussed in this paper are responses to several questions related to curriculum development, instructional strategies and race issues addressed in the recent *Fordham* and *No Child Left Behind* reports. There is a definite need to teach effectively American History and social science concepts to students from all socio-economic groups but especially students from inner-city and urban America.

BACKGROUND

Teaching United States History and social science concepts to American students are extremely significant tasks, and a major part of the socialization process. Under ideal circumstances, these instructional tasks complement the work of parents, and must be taught effectively if young people are to develop skills, knowledge, and dispositions for citizenship realities and leadership positions. The processes of instruction which focus on teaching history and social realities are thought to be serious and mandatory if Americans are to understand the dynamics of a multi-cultural society which is driven by a participatory democracy based on "law" rather than race, creed or color.

The use of music, blues and popular music, to teach history to students, especially African-American students, is considered an accepted instructional strategy which has been effective historically and based on past research studies. These data suggest that music related instructional strategies promoted critical thinking skills during critical eras

in American history (Locke, 1969). Alain Locke, a celebrated professional documented the importance of music oriented strategies, and suggested that when clandestine leaders taught African-Americans during the "slave era", which was a capital offense, music was the appropriate vehicle. For example in his book, ***The Negro and His Music***, Locke suggests that "Black music took on several social and educational dimensions and expressed Black people's economic, political and social plights." Locke like others stated that music was and is a significant instructional vehicle when teaching students of color.

When the authors of this scholarly paper reviewed the literature, data suggested that African-Americans, since their "forced transport" to the North American continent, have used music as a teachable tool and strategy to help African-Americans learn how to negotiate life, learn religious scripture, and internalize and transform their social, political, educational, and economic conditions. Reports and research suggest that the use of musical strategies have been enormously successful especially after the civil war and through out the period of Reconstruction. Innovative teachers in large urban public schools during the 1950s and '60s documented success also. (Locke, 1969; Garland, 1969; Franklin, 1976)

Unfortunately, during the 7^{th}, 8^{th}, and 9^{th} decades of the 20^{th} century, public schools in America's inner-cities and urban centers, which serviced and facilitated student populations of poor and people of color, received questionable and failing assessment ratings in the category of "teaching effectiveness". These reported failures attacked the persistence of poor grades among poor students in core courses such as biological sciences, natural sciences, and the social sciences. The humanities and the fine arts seemed to avoid similar results, but when examined closely, data seemed to suggest

that the latter were not assessed systematically nor assessed to the same extent of the former courses. Some professionals, especially during the last three decades of the 20th century noticed a dual standard of assessment. And others concluded that because African-Americans and students of color were introduced to musical skills and knowledge in the family, extended families, and the Black church, African-Americans children excelled in these subjects. Moreover, their skills and knowledge have been discernable when one views ethnic and cultural contributions of the past and present. Several researchers have suggested that the humanities and fine arts have been considered "soft" subjects by the "status quo", and assessments of these subjects are viewed as less valuable. They augured that in the humanities and fine arts, where students of color excel, curricula decisions have reduced their importance as "add-ons and/or in a piecemeal fashion". One can deduce that this is another example of assessment and curricula bias.

When one reviews instructional and research data throughout the first four years of the 21st century, it is obvious that the humanities and the fine arts have come under attack by curriculum decision makers. And, recent revelations of groups such as the Fordham Foundation support the need for limiting the space in the curriculum for the arts because these data document the questionable competencies and understanding of U.S. History and social science by American students. Interestingly enough, when one analyzes the impact of the government on curricula through funding, especially with the impact of the ***Nation At Risk Report*** (1983), *the* ***Effective School Program*** (1996) the ***Leave No Child Behind Law*** (2003) and others, one can understand more fully why some students are overdosed with basic and remedial subjects and others prepared to lead communities for the future.

In several urban centers, course limitation and/or elimination are due to the need to teach basic subjects which are also considered "hard" courses. These beliefs leave the humanities and the fine arts to struggles for a place in traditional elementary and secondary school curricula, and unfortunately, few administrators, master teachers, advocate for structural and substantive change in the curriculum that would promote and sustain processes of teaching the "whole" child as a priority. Art classes, bands, choirs, etc. are most often viewed as extra-curricula subjects, and are the first to be reduced or eliminated when curricula, scheduling and/or financial problems occur. (Franklin, 1976).

Two major instructional concerns which permeated the writings of the aforementioned professionals were: 1) that instructional methods needed to meet the learning and cultural needs of students, and 2) that instructional tools such as curricula frameworks, books, and other resources need to become inclusive and reflect the cultural and world view of all people especially people of color. Teaching U.S. History and social science concepts using music of the era as a point of departure, offers an interdisciplinary approach that is both useful for addressing student interest and for promoting positive classroom environs where instruction develops.

Data revealed in select studies also showed that research evaluators who measured educational success among students of color used many different and broad indicators to document the failures of these students. Indicators such as the average years of school completed, average performance on achievement tests, representation in the population as a whole as compared to representation in institutions of higher education, and group differences in attainment or achievement were found in several major assessment studies. (Taylor, 1969; Silberman, 1971; Boyer, 1983) However, when the

writers of this scholarly paper reviewed the aforementioned data, several significant factors or indicators regarding school climate were thought to be missing. Missing from these measures were factors such as the treatment of students within classes, climate of the school, the student's ethnic and cultural realities, student learning styles, innovative and functioning instructional strategies, the philosophy of schools, and the level of productivity by the school and the teacher. In essence, the reports failed to consider other factors which would reveal a more democratic assessment approach. In addition, such an assessment process would share data with key professionals in society. Society has a right to know the levels of economic and social returns of schools, students, administrators, and teachers, based on the investments that they provide. These data when valid and reliable offer needed information for future levels of funding. (Gardner, 1969).

THE PROBLEM

Since the early 1960s teaching U.S. History and social science to American youth has been documented as problematic especially when teaching students from inner-city and urban environments. Standardized test data, governmental research studies, and the recent Fordham Report support these conclusions and suggest a need for strengthening existing courses, developing new courses, and assessing instructional strategies at both the secondary and post-secondary levels. The problem investigated in this study is whether teaching U.S. History and social science concepts by using blues and popular music as points of departure is an effective teaching strategy which promotes critical thinking skills and mastery of the social sciences.

THE STUDY

This paper is descriptive and chronicles select classroom data of two professors who teach at one HBCU in the southeast. It seeks to discuss the use of *blues and popular music* as points of departure for teaching United States history in social science courses to pre-service social science majors. Data also reveal pedagogical considerations of these university professors who have taught at both the secondary and post-secondary levels for more than seventy (70) years. When combined, they have more than fifty-eight (58) years of teaching experiences at one Historically Black University (HBCU). Specifically, the purpose of this paper is threefold: 1) to discuss and explain the curriculum model and the use of *blues and popular music*, 2) to elaborate on the ***analysis***, ***design,*** and ***implementation*** stages which highlights the use of Blues and ethnic music based on the student population of select social science classes, and 3) to discuss the ***evaluation*** stage which emphasizes student and teacher assessment of the aforementioned curriculum process.

The Curriculum Model

The curriculum model is based on research theories, considerations, and writings of Bondi and Wiles, Tyler, Bishop, and Franklin. The post-secondary courses which are under analysis are sophomore level social science options. Students, regardless of major, across the university can satisfy three semester hours of social science requirements by successfully completing either course. The curriculum model includes four stages: ***analysis, design, implementation***, and ***evaluation***. The ***analysis stage*** of the curriculum model is a crucial stage because it is the planning stage which allows professors the opportunity to project course structure and content. Decisions are made regarding course

goals, objectives, activities, etc. In addition, decisions are made regarding availability of tools and resources needed to accomplish the projected plan. Other critical considerations center on the instructional facility, university and community resources, and special events which may impact the research opportunities of both students and instructors. Recent curricula changes at the HBCU under analysis instituted a vision statement entitled 20/20. Within this new university curricula initiative are efforts to institutionalize faculty and student *action research investigations* and *technology driven instruction.* These instructional objectives have greatly impacted the planning of courses especially promoting the use of WebCT.

As a result of the aforementioned curricula mandates, these professors provide WebCT based instructional data and activities which compliment regular classes. Student are also required to maintain a web page, access the course web page for the course weekly, and perform on-line searches which maybe needed to complete regular assignments, and two scholarly group presentations and papers. This academic year, several papers will be presented at the Annual Urban Education Conference, and The Tenth International Colloquium. Several necessary questions are asked during the ***analysis stage*** are:

1) What are the general aims and outcome measures of the course?
2) What content materials, especially data not included in the textbooks and required materials, must be made available to students systematically?
3) What other ethnic and cultural considerations must be included regarding the student population?
4) What are the major learning styles of students? (e.g., are there any "special" students, sightless, hearing impaired, physically impaired, etc., in the course?)
5) What do recent studies suggest about the use of new instructional strategies? And, what is the documented correlation between the instructional strategy and identified students learning styles?

6) Using a course time line, when did the ethnic groups to be studies this semester arrive in North America and the USA? (Also identify the ethnic groups who are represented in the student population.) When did they first enter the United States historically? (American History and social science facts, concepts, skills, knowledge, dispositions, etc.)

7) What examples of musical selections and forms can be attributed to ethnic groups identified in the course and on the syllabus?

8) What was the significance of select musical forms to social, political, educational, and economic access? For example, **1600s**= *shout songs, work songs, folksongs, spirituals, gospel, Blues;* **1700s**= *shout songs, work songs, folksongs, gospel, Blues, minstrels*; **1800s**= *work songs, folksongs, gospel, spirituals, Blues, Jazz: Swing, Ragtime*; **1900s**, folksongs, gospel, spirituals, Blues, Jazz: Swing, Ragtime, Dixieland, Bebop, Funk, Hip Hop, and 21st Century.

For example,

African-Americans, shout songs:
- — ***Goodbye Ev'rybody***, a Farewell shout sang by Valentine Pringle.
- — ***Kneebone Bend*** a Prayer Shout by Bessie Jones

The Hodenosausee (Iroquois) Native American, tribal songs
- — ***Peace Dance***
- — ***Pow Wow***

Blues
- — ***Stone Pony Blues*** by Charlie Patton
- — ***Stack O'Lee Blues*** by Mississippi John Hurst
- — ***Old Original Blues*** by Fred Mac Dowell
- — ***Broke and Hungry Blues*** by Peg Leg Howell
- — ***Bourgeois Blues*** by Leadbelly (1930)
- — **Lighter**
- — ***Let's Get Loose*** by Clara Smith (1929)
- — ***Love Me Baby*** by Sonny Boy Williamson (1940)
- — ***Little Queen*** of Spades by Robert Johnson
- — ***Sonny Land*** by Elmore James (Chicago 1950)
- — **Bloody Murder** by Otis Spahn (Chicago, 1950s)
- — ***You Ain't Nothing But A Hound Dog*** by Big Maybelle

African-American, ***Folksongs***
- — ***John Hardy*** by Huddie Leadbetter or Leadbelly
- — ***Run Squirrel***, Whoa Mule (Game song) by Thelma Drayton
- — ***Pick a Bale O'Cotton*** (Hoe Dow) by Sonny Terry and Brownie McGee

African-American, ***Spirituals***: Use of Call and Response, complex rhythms

- — ***Talkin' 'Bout a Good Time*** by Moving Star Hall Singers, St. John's Island, South Carolina
- — ***Jesus Knows All About My Troubles***
- — ***Lay Down Body***
- — ***Moses*** by the Georgia Sea Islanders
- — ***We Are Climbin' Jacob's Ladder***

European-American, ***Spirituals:*** Many selections are associated with the period of **Great Awakening** 1806, and from books such as ***The Sacred Harp and Southern Harmony***, 1844

- — ***Loving Jesus***
- — ***Guide Me, O Thou Great Jehovah***
- — ***My Lord Keeps A Record***

Gospels

- — ***Amazing Grace*** by Mahalia Jackson
- — ***Swing Low, Sweet Chariot*** by The Fisk Jubilee Quartet
- — ***Amazing Love*** by The Mississippi Mass Choir
- — ***I Couldn't Hear Nobody Pray*** by The Fisk Jubilee Quartet
- — ***He That Believe It*** by The Chicago Mass Choir (1960s & 1970s)
- — ***I'll Fly Away***
- — ***Whatcha Lookin' 4*** by Kirk Franklin

Jazz (1900-1950s)

- — ***Charleston Rag*** by Eubie Blake
- — ***Don't Get Around Much Anymore*** by Roland Kirt and Al Hibbler
- — ***Funky Butt*** by Buddy Bolden
- — ***Hello Dolly*** by Louis Armstrong
- — ***The A Train*** by Duke Ellington
- — '***Round Midnight*** by John Coltrane
- — ***I Remember Clifford*** by Dizzy Gillespie
- — ***Parker's Mood*** by Charlie Parker
- — ***KoKo*** by Charlie Parker
- — ***In The Bag*** by Ellis Marsalis
- — ***The Marciac Suite*** by Wynton Marsalis

Rhythm and Blues (1940s-70s)

- — ***What's Going On*** by Marvin Gaye
- — ***People Get Ready*** by Curtis Mayfield
- — ***We're A Winner*** by Curtis Mayfield
- — ***Sexual Healing*** by Marvin Gaye
- — ***It's All Right*** by Curtis Mayfield
- — ***Respect*** by Aretha Franklin
- — ***My Girl*** by The Temptations
- — ***Love Train*** by The O-Jays

— ***Living For The Weekend*** by The O'Jays
— ***Extra-Ordinary World*** by The O'Jays
— ***What I Say*** by Ray Charles
— ***Let's Stay Together*** by Al Green
— ***I Heard It Through The Grapevine*** by Gladys Knight and The Pips

Rock & Roll (1950s-80s)
— ***You Ain't Nothing But A Hound Dog*** by Elvis Presley
— ***ABC*** by The Jackson Five
— ***Thriller*** by Michael Jackson
— ***I Want To Hold Your Hand*** by The Beatles
— ***Johnny B. Goode*** by Chuck Berry
— ***Ain't That A Shame*** by Fats Domino

Hip Hop (1990- present)
— ***One More Chance*** by Biggie
— ***The Way You Move*** by Outkast
— ***I Get Around*** by Tupac
— ***The Bridge*** by Qb's Finest
— ***Teenage Thug*** by Qb's Finest
— ***Put Yo Fist Up*** by Lil' Flip
— ***I' m Bout It*** by Master P

The planning (analysis) stage identifies a list of musical recordings which are required. It is incumbent that professors consistently review library archives for fresh and unique recordings. These changes expand the professors' musical data base and provided new and fascinating exchanges between student and professors. There have been several dynamic exchanges in the past because most classes include students who are majoring in music education. These students usually provide "unexpected" analyses of select recordings especially by those students who have had Music History classes. In addition to the aforementioned considerations, answers to the above questions normally occur prior to and during the first week of classes. Effective course planning and review are needed ingredients for a successful instructional semester.

The second stage is the design stage. During this, the second stage, professors are concerned with building an effective course based on U.S. History, social science concepts, blues and popular music which are relevant to the course. Professors must also consider class activities and musical selections that will motivate and generate critical thinking abilities among students. Although it is important for students to enjoy their course experience, professors must plan course materials so that U.S. History and social science standards are documented, realized, and internalized. Students must always remember that their intellectual leaps, applied research, and critical thinking and learning will aid in the positive transformation of American communities especially inner-cities and urban. The shaping of competent students who will mature into leaders in a participatory democracy is the ultimate goal of most U.S. History and social science classes.

Essential questions in the ***design stage*** center on:

1) What are the specific objectives of the course?
2) What are the ethnic and cultural realities which must be included in the course which are theoretically sound, practical, and meaningful to the learning process in this class?
3) What historical considerations (time line) must be included in the course relative to content?
4) What instructional strategies correlate significantly with student learning styles and students' culture and ethnicity?
5) What are the lists of music selections which depict historic events relative to time line realities?
6) What are the psychological theories upon which the aforementioned instructional plans are based?
7) What are the instructional strategies which will directly and indirectly promote critical thinking among students?
8) Will the classes have internet hook-ups for computer related instruction?

The design stage is the time for the skills of the social science professional to be revealed. The preparation of instruction to meet the needs of students. Other considerations include identifying history and social science standards which have been sanctioned by professional learned societies, utilizing acceptable teaching methodologies, and insuring that educational psychological theories are appropriate. Planning instruction which is based course requirements, realistic and professional consideration are thought to be important to the success of this stage.

The third stage of the curriculum model is the ***implementation stage***, and activities must be student oriented with emphasis on facilitating classes for learning course content. One of the courses taught by the authors of this paper emphasizes the teaching of eleven social institutions (family, production, education, religion, welfare, defense, government, corrections, marketing, finance, and recreation) with emphasis on U.S. History, blues, and popular music. It is during this stage that the expertise of the professor is tested to its fullest. In the course within which the use of blues and popular music are promoted, these instructors use the first two class meetings to intrigue students and to show by example that the course is going to be unique, innovative, and linked to the students' world. The following have been considered important.

* During the first class, music, ***Wake Up Everybody*** by the Harold Melvin and the Blue Notes, or some other recording like ***Black Women Blues*** by Bronnie McGee will greet students who are arriving for class. Some students are confused by the music and will inquire about whether they have come to a wrong class. Sometimes even other professors will walk to the class to inquire about the source of the music. But, the affect is achieved; hopefully students will be ready for the second activity which these professors believe to be essential. On several occasions, students inquired about the significance of the musical recording to the course. Answers to significant questions must be resolved before continuing to the next activity.
* The second warm-up activity is intended to transform a group of people, who are interested in social science, into a class. Using the *theory of repetition*,

which is a necessary learning theory, students are asked to organize their chairs into a semi-circle. The instructor gives her first and last name, shares examples of her personal philosophy, relates philosophy to the mission of the university and the course, cites her home town, discusses universities attended, and explains why the course is significant to the university and society. Students are then asked to perform a similar activity starting with the first student and ending with the last student in the semi- circle. To begin, students are asked to learn the names of the students on their *right and left*. Then they are asked to begin the activity. Students must not write any notes; every action must come from memory. After each personal introduction, students are then instructed to introduce to the person on their right everyone on their left. In a class of forty-five (45) that means that the last person will introduce everyone, 45 students, to the professor.

The significance of the above activity is twofold: a) to offer the instructor needed information about the student (the *theory of repetition* allows the professor and class ample time to learn students), and b) to enable the students and professor to bond with each other and to become motivating catalyst for the course.

The instructional activities must coincide with the course syllabus, and the instructor must be able to relate recordings, blues or popular music selections, to the period of history under analysis. As a former music teacher, one professor has a personal music library which includes the Sidney Fox Series on the ***Origins and Development of Jazz***, Phil Garland's ***The Sound of Soul***, copies of the David Baker ***Series of Black Music*** from the Music Library of Indiana University, several books by Alain Locke, Imamu Amiri Baraka (LeRoi Jones), and a variety of other recordings on blues and popular music. The recent release of Harry Belafonte's ***A Long Road to Freedom*** provides professors with additional musical selections especially from the slave period to Reconstruction. The following are select curriculum and instructional data that aid in implementing the course.

Curriculum and Instructional consideration in the ***implementation stage***:

Unit Goal:	***To assist students toward mastering skills, knowledge, and positive dispositions of African-American families during the Colonial Period of America***
Class Climate:	*Humanistic instructional considerations: emphasis historical and social science accuracy, higher order problem solving, select musical forms of the period**,** historical time line**,** etc**.***
Objectives: *	Students will identify select ethnic families and secure documentation on the structure, legal and ethnic customs, of at least three types of African-American families during the colonial period
*	Students will identify, discuss, and interpret at least three popular and /or spiritual music recording (***Field workers shout***, ***Carrie***

Belle: work song, ***Lay Down Body: spiritual,*** etc.) which depict social, political, and/or economic realities of colonial America

* Students will identify and secure documentation on the structure, legal and ethnic customs, of at least three types of Haudensaunee (People of the Long House) families during the colonial period by reading, discussing, and debating the on-book by ***Forgotten Fathers*** by Bruce Johansen

* Students will identify and secure documentation on the structure, legal and ethnic customs, of at least three types of Scot Irish families during the colonial period

Instructional Activities

* Lecture / Discussion / Game-Simulation / Scavenger Hunt (Introduction to unit Materials)

* Discussion / Game-Simulation / Scavenger Hunt /Debates / WebCT Exploration, etc. (Review and Students Display the level of mastery relative to skills, knowledge, dispositions)

* Mini-Reports, group presentations, research and scholarly papers (Assessment/Evaluation(Student Display Level of Mastery and Critical Thinking)

Outcome measure: After select instructional activities, lectures, discussions, debates, on-line assignments, etc. students will be able to identify accurately select skills, knowledge, and dispositions.

* ***The family as a social institution*** with considerations on Colonial America, ethnic families: African-American, European-American, Native-American, Asian-American, Hispanic-American, and musical selections which speak to the investigation. (1600-1780)

 — **Native American families**. Examples are selected from the **Hodenosausee** (Iroquois): a people who aided the founding fathers, Franklin, Jefferson, etc, coined the term participatory democracy and shared it with founding fathers, accepted women as contributors, therefore, accepted women suffrage, believed leaders as servants, and related governmental principles. The Ring dance, and the pentatonic scales aid in the discussion of this group.

 — The African-American families. Examples are selected from the southeast. Slave families, Marrones, and Free People of Color provide different examples of African-Americans to discuss the impact of this social institution on a people and society. Musical selections ***Ose Yie***, an Ashanti War Chant, ***Many Thousa Gone, O Lord, I' am Waiting On You, Steal Away To Jesus, and Yonder Comes Day,*** a New Year Shout by Bessie Smith helps to tells the tenor of the times.

— Scot Irish Families. Examples are selected from the south and examples are given to help aid students understand the differences between this family and the Irish.

The fourth stage is the ***evaluation stage***. During the evaluation stages, both students and professors assess data from each other which detail the success or failure on course content, U.S. History and social science content, and the "fit" of the content on the social and intellectual needs of students. Student self reporting and opportunities to assess instructional models, activities, etc. are completed during the course and at the end of the semester. The final assessment is completely controlled by students. Professors do not attend class during these assessments, and only learn of the results from official data are forwarded from the Office of the Dean. Data provided for the past two academic years documented an average rating of 4.8 on a five (5) point scale with five (5) equal to a perfect score. Data also suggest that students respond extremely positive to class climate and the ability to express ideas even when the idea of the student is not a popular one.

CONCLUSION

Teaching U.S. History and social science concepts to college students using blues and popular music has proven to be extremely successful for students at one HBCU in the southeast. Two college professionals have documented success when an interdisciplinary format that is student and culturally friendly is promoted. Data suggest that such an instructional strategy places the emphasis on learning and critical thinking using local and ethnic music as points of departure. Student assessment ratings for courses following this format document a high approval level of students. Many are captivated by the music, and in some cases they have an interest in the music and lyric. However, one interesting

comment by several students is that they were unfamiliar with the recording of Blind Lemon Jefferson, Sonny Boy Williamson, Bumble Bee Slim, Lonnie Johnson, T-Bone Walker, Tampa Red, Smokey Hogg, etc. W.C Handy, Louis Armstrong, Aretha Franklin, B.B. King, Nancy Wilson, etc., however, are artists that most often generate different responses to the meaning of select lyric at different times. For example, a month after Dr. King was murdered, Aretha Franklin released the song ***Think***, a love song and a warning to America. "You better think, think about what you're trying to do to me; think let your mind so, let yourself be free/ you need me and I need you/ without each other there ain't nothing people can do, and them the rallying cry. Freedom! Curtis Mayfield, Marvin Gaye, and Stevie Wonder are other popular music singers whose works are similar to those of Aretha, B.B. King, Millie Jackson, Bessie Smith, and Billie Holiday. Blues and popular music aid us as professors to teach, and learning and critical thinking are the fruits of these effective instructional strategies.

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AFRICAN-AMERICAN WIND-BAND LITERATURE OF THE NINETEENTH AND TWENTIETH-CENTURY: DO YOU HEAR WHAT I HEAR?

DR. PAXTON M. GIRTMON
GRAMBLING STATE UNIVERSITY
GRAMBLING, LOUISIANA

African-American Wind-Band Literature of the Nineteenth and Twentieth Century: Do You Hear What I Hear?

It is the author's intention that the reading of this article might prompt farther investigation and more performances of African-American compositions. Also, bring to light the efforts of these musicians with respect to their significant contributions to the wind-band repertory. This article also focuses on the lack of exposure provided to African-American composers and their compositions, in comparison to, the wealth of exposure given to compositions composed by composers of different heritage and ancestry. Additionally, it also discusses reasons for studying this repertoire and offers a suggested repertoire list of compositions by African-American composers, that every music educator in America should be acquainted.

Within the last thirty-five years, the study of African-American heritage, has gained substantial popularity. Efforts have been consciously made by many music educators in this country to include works by Grainger, Arnold, Holst, Jacob, Copland, Dello Joio, Ticheli, Persichetti, McBeth, Chance, Vaughan Williams, Grundman, Swearingen, and Mahr, among other distinguished American composers, in the offering for their students a variety of competent quality musical literature. But African-American composers like Ulysses Kay, Adolphus Hailstork, Julian C. Work, Hale Smith, and Roger Dickerson, among other distinguished African-American composers and their compositions, aren't being introduced to many students as quality musical compositions.

As a direct result of the lack of consideration shown by many teachers and professionals, the compositions of many African-American composers haven't become

standard repertoire. Music scores are not readily available. Biographical material concerning many African-American composers can not be found in many public libraries of music in America. Most of the works have not been analyzed and are not thoroughly understood as a result, and thematic materials of many African-American composers can not be accessed for research.

Compositions like *Celebrations*- Adolphus Hailstork, *Forever Free*- Ulysses Kay, and *The Afro-American Symphony*-William Grant Still, are not found in many music and concert halls in America. These compositions are not taught to students for various reasons. Most of the burden must be placed on the music educator's failure to broaden the student's exposure to all American cultures. As a direct result, he is depriving future music educators the opportunity to study and perform all types of quality repertoire. Such practice should not be lauded, as it not only severely hampers the student's opportunity to gain a better understanding of the contributions made by African-Americans to Western culture, but it ultimately cripples the future availability of these works for progeny via publication and analysis.

Over the last few years I have visited numerous schools in the southern part of the United States; Texas, Arkansas, Oklahoma, Louisiana, Mississippi, Alabama, Florida, and Georgia. As a result of attending numerous rehearsals, recitals, concerts, and festivals, I am very concerned about the lack of African-American compositions by African-American composers being taught and played by many of these ensembles.

There is one particular problem with the current system of study. The works of African-American composers are neglected by all but a few music educators and noted conductors of the day.

While attending many of these musical events, I have observed that very few compositions of African-American composers were programmed for performing. It is not uncommon for a conductor to include a composition or group of compositions written by a foreign composer in his musical selections to be performed. If African-American composers are acknowledged at all in such a recital or concert, it is usually via spiritual arrangements. This manner of programming gives a very distinct impression to audience members, purchasers of recordings, and particularly to young musicians, who themselves will become music educators, about the non-existence of quality African-American literature. The African-American contribution to this culture is limited to a style of song some 300 years old. The omission of African-American composers from the standard repertoire taught to American students only serves to fortify this impression. The incorrectness of this impression is a foregone conclusion. Much research has been done to point out the contributions of African-American composers. Also, many compositions by African-Americans do not appear on many required music lists for district, area, or state festivals. When it pertains to African-American compositions in many music buildings, I hear very little.

While composers of other nationalities and races continue to receive invitations from many colleges, universities, and high school ensembles to compose new compositions, it appears that very few African-American composers are receiving the same opportunities to express and showcase their compositional talents to the world.

There are a few African-American composers that are in the mainstream of American music; the number is far less than those of other races, especially in the

twentieth-century. For some reasons the music of many African-Americans have not received its just attention on a serious scale.

Many of our young African-American musicians will progress through an entire curriculum of music courses and will not play or even recognize, the names and more importantly, music of African-American composers. The struggles and triumphs of these composers will continue to go undiscovered by many of our young African-American musicians. Some of these young musicians are future music educators: how can they teach what they don't know?

We can no longer overlook the music of African-American composers which has unique vigor and relevance to our young musicians and future music educators, especially young African-Americans. Incorporating more of these compositions into our programs could be the first step in attempting to reflect the very wide diversity of cultures located in our schools, neighborhoods, and cities, and more importantly, the world in which we live.

> "The director must also promote a very wide and tasteful repertoire. Furthermore, from a sociological standpoint it is significant that with African-American music, blacks are entering the mainstream of American culture. Bringing this music into the school music program could well make a significant contribution to unifying of society" (Leonhard and House 108).

There are compositions by African-American composers that display the same compositional devices by European, British, and Impressionist composers. When these compositions are played they contain the same beautiful melodies as any other composer. When a name is given to these compositions it seems as if that is the time when the artistic value and complexities of the composition are lowered. Many times the name on the compositions are the names of African-American.

Nathaniel Dett, Clarence Cameron White, William Dawson, William Grant Still, Howard Swanson, Hale Smith, Thomas J. Anderson, Julian C. Work, and Olly Wilson are a few examples of talented African-American composers that have received numerous awards for their compositions. With the exception of William Grant Still, many of these composer's compositions are out of print and more importantly, not being taught or even seen by many of our young composers, musicians, and future music educators. Sadly, another generation in history that will be denied the privilege to enjoy the legacy provided by their musical forefathers and denied the knowledge of the numerous achievements and accomplishments of many African-American composers.

Frederick Fennell, former conductor of the Eastman Wind Ensemble, gave the following comments about Julian Cassander Work's "Driftwood Patterns," "Stand the Storm," and "Portraits of the Bible: Moses": "Rich harmonies abound in the compositions of Julian Cassander Work. Polychords are found in such pieces as "Moses," "Driftwood Patterns," and "Stand the Storm." All compositions posses a very strong lyrical quality. The handling of the orchestration and the composers' sensitivity to various tone colors of the wind ensemble are particularly outstanding" (Wyatt 5).

In his quest to locate band compositions of African-American composers, Thomas Everett, conductor of Yale University, compiled a concise list of band compositions which he included in the article, "Concert Band Music by Black American Composers." Major compositions by Ulysses Kay, Hale Smith, and Julian Cassander Work were listed. Everett remarked: "The musical worth and content of many of these composers' compositions certainly are more substantial than most of the music being programmed by high school bands today" (Everett 146).

In 1954, *Time* magazine reported: "… at age thirty seven, Negro composer Ulysses Kay is among the most steadily rewarded contemporary U.S. composers" (Wyatt 75). Frank Erickson, a prominent composer of the twentieth-century, remarked:" "Somersault" by Hale Smith should be influential in encouraging other serial works for the school band" (Erickson 65).

These are only a few of the accolades I have found in my research on African-American composers and their compositions. When questioning many minority musicians on my visits of their schools about their knowledge of African-American composers and their compositions, the mentioned composers were not common names in their band rooms, not even William Grant Still.

We as African-American conductors, performers, and educators can not rely on other people to analyze our compositions and establish its quality. African-American musicians will have to take our destiny in our hands and provide more opportunities for research and provide more venues for presentations and performances of all forms of African-American compositions.

Samuel Floyd remarked: "What history has to say about these works and other works will depend on the number of quality recordings available, and the degree to which scholarly writings assist in bringing attention to them and in guiding inquiry into their complexities" (Floyd 46). Hale Smith further amplified these feelings: "Place our work on programs with Beethoven, Mozart, Schoenberg, Copland, and the current avant-gardist—we don't even have to be called black—when we stand for our bows, that fact will become clear when it should—after the work has made its own impact" (Saal 82).

African-Americans have composed in veritably all styles of writing, extending from neo-impressionism, to neo-romanticism, through atonalism, to what can be best termed *eclecticism*. A new generation of composers embrace standard and electronic media for expressing their craft. The public should be made aware of the contributions of African-Americans to the overall genre of Western Music, which is the common tapestry shared by all westerners, no matter their color or ethnicity. Further, this is but a patch in the great quilt of civilization's cultural enterprise. To ignore this body of work is to loosen the threads of this great blanket, to weaken it. The study and performance of African-American compositions exposes one to perspectives not typically reflected in other composers. For example, William Grant Still's *Afro-American Symphony* in many ways satisfied the aspirations of the Harlem Renaissance, through the elevations of ethnic heritage.

Increased performances and studies of these songs will produce an increase in interest. In turn, this will lead to scores being more readily available, with the most worthy of these becoming standard repertoire. This is repertoire for all singers, Black and White alike. Music educators and performers should labor to procure and incorporate this music. Much is to be gained from developing an appreciation of compositions of African-Americans. However, without a concentrated effort, this repertoire is not likely to find its way into the musical life of recital stages and university communities. If we should lose this valuable resource due to neglect on the parts of educators, conductors, and students musicians, this fabric of musical culture in America will be weakened and Western civilization will be all the poorer for it.

I urge fellow directors of high schools, colleges, and universities to do further studies that deal with band compositions of African-American composers and more historical research dealing with African-American musicians. Such investigations could prove to be of great musicological value. Also, provide and promote more performances of compositions of African-American composers, in colleges, universities, and especially in high school settings, the birthplace for many future composers, musicians, and educators, so that African-American classical compositions may eventually become a prevalent part of the wind band repertory. If we don't do these things to elevate African-American compositions to its proper state, who will?

Compositions By African-American Composers

Composer-Composition	Date	Publisher
Quincy Hilliard		
Japanese Festival	1997	Fisher
Africata	2002	FJH
Day of the Dragon	1996	Fisher
Ghost Dance	——	B&H
Sundance	1991	Southern
Variations on an African Hymn song	1994	Barnhouse
Acadian Festival	1992	Fisher
Adagio for Winds	1999	Kjos
Anthem for Victory	1996	Fisher
Kingsridge	1992	Fisher
Portraits in Time	1995	Fisher
Julian C. Work		
Portraits from the Bible	1956	Shawnee
Processional Hymn	1957	Shawnee
Autumn Walk	1958	Shawnee
Driftwood Patterns	1961	Shawnee
Stand the Storm	1963	Shawnee
Ulysses Kay		
Evocation	1945	ACA
Solemn Prelude	1949	AMP
Short Suite	1950	AMP
Trigon	1961	C F Peters
Forever Free	1962	Schirmer
Concert Sketches	1965	Fisher
Four Silhouettes	1972	MCA
Prologue and Parade	1977	Fisher
Hale Smith		
Somersault	1964	Frank
Take a Chance	1965	Frank
Expansions	1967	Marks
Trinal Dance	1968	MCA
Exchanges	1972	Belwin
Riverain	1993	Peters
T.J. Anderson		
Rotations	1967	ACA
Fanfare for Trumpet and Bands	1968	Peters

Fred Tillis		
Overture to a Dance	1961	ACA
Celebration	1966	ACA
Pastorale	1974	ACA
Concerto for Piano/Jazz Orchestra	1977	——
Oliver Nelson		
Sound piece	1967	Peters
Concerto	1967	Peters
Complex City	1967	Peters
Majorca	1969	Peters
Fugue and Bossa	1973	Peters
Roger Dickerson		
Essay for Band	1958	Southern
John Elwood Price		
March in C minor	1951	——
March No. 2	1953	——
March for Band	1954	——
Four Marches	1954	——
Lest Thou Bless Me	1972	——
Symphony	1978	——
54th Regiment	1982	——
Carmen Moore		
Blue Drone and Canon	1984	Southern
James Furman		
Battle Scenes	1976	CBMR
Olly Wilson		
Dance Suite	1962	——
Dance Music	1963	——
Dance Suite II	1965	——
Dorothy Rudd Moore		
Reflections	1962	——
William Grant Still		
Summerland	1936	Still
From the Delta	1945	Still
To You, America	1951	Presser
The Little Red Schoolhouse	1957	Presser
Folk Suite	1963	Bourne

Adolphus Hailstork

Out of the Depths	1974	Belwin
Celebrations	1974	Trigram
American Landscape #1	1977	——
Norfolk Pride March	1980	——
American Guernica	1983	——
And Deliver Us from Evil	1994	——

Leo Smith

Ellington	1975	ACA
Harmonium	1976	ACA
W.E.B. Dubois	1976	ACA
Brass Band	1977	ACA

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SNAKES & VINES AND THE BACKSTRAP LOOM IN MESOAMERICA

LEILA HERNANDEZ
UNIVERSITY OF TEXAS-PAN AMERICAN
EDINBURG, TEXAS

Snakes & Vines and the Backstrap Loom in Mesoamerica

The backstrap loom is a simple device, composed of a few wooden sticks, rope and string, but the cloth that can be produced on this loom can be highly complex and beautiful.

This looms is also known as: the hip loom, body tensioned loom or stick loom (Hecht, 13). It is called the backstrap loom because the name fits its appearance and use. Both ends of the loom are attached to a strap, one tied to a fixed point such as a trunk, post or hook and the other to the weavers' hips. The cloth produced in this loom can be no wider than the length of the weavers' arms, but it has been know to reach lengths of up to 65m (213ft) (Hecht, 13).

There are many theories about the origin and evolution of weaving. Two theories are discussed in this paper; one is based on historical evolution and the other one on religion. The first one is further complemented with the theory presented by Charles Avery Amsden in his book *Navajo Weaving*.

THE EVOLUTIONARY THEORY

Weaving is one of the most ancient worldwide arts practiced by mankind. According to the *Great Encyclopedia of the World,* the art of spinning natural fiber into filament and later weaving it into cloth has its origins in the Neolithic Period. An exact date when this activity began has not yet been established. Some authorities in the field claim that weaving was not practiced before 5,000 AC (Bendure & Pfeiffer, 305).

It is generally believed that spinning predated the knowledge of weaving, but before mankind discovered fibers that had the property of transforming into filaments, there was a production of felt, made from matted or pressed natural vegetal or animal fibers. (Webster's , 254) In many parts of Africa there are garments using this technique and some linens in Polynesia are made in a like fashion (Gimpera, 77 & 78). This is similar to a papermaking technique used by the Aztecs and Mayans in 1000 AC.

The evolutionary theory presents us with the idea that weaving, ceramic and arquitecture have a common origin (Cifuentes, 181). Some believe primitive men, in order to protect themselves from the climate, learned how to weave branches, into shelters, that with time, evolved into complex forms of architecture. According to Cifuentes, mankind also learned how to weave baskets with twigs and branches, later lining and strengthening the walls with clay in order to make them impermeable (Cifuentes, 181). These mud/baskets would be left to dry in the sun and then possibly placed on the fire.

This, according to Gimpera, might have been the origin of ceramics. (Gimpera, 77). Later on they started weaving fibers together with a mechanism that eventually transformed into the backstrap loom (Cifuentes, 181).

The development of the loom was probably dictated by the limitations of the available material. According to Amsden the evolution of the looms began with the introduction of a mechanism, which eased the handling of these textile materials. Amsden claims that in most of the textile aboriginal technique, the material had a direct influence on how the weaving was done and vice versa.

The weaving techniques are divided in two general categories, in regards to developmental phases related to the warp (vertical threads) of the loom. The warp can be free falling or fixed/stretched. The concept of a stretched warp marked an important step in the loom development, transforming it completely. This was achieved by fixing both ends. The next step would be to add a system that divides the threads of the warp in two alternating layers in order to intertwine the weft (horizontal threads). This stage is begun with the weaving frame and ends in a loom, which consists of a stretched warp and a mechanism to intertwine the weft in an alternating fashion.

WEAVING IN MESOAMERICA

Archeological findings in several places of the American Continent, which date to the nomads of the Paleolithic period, offer an idea of the evolution of weaving in ancient human societies, There were important discoveries such as the needle, which suggest the existence of garments made with animal skins (Salvat, Vol 9 p.2511). In the last phase of the Preclassic period (300Ac-300AD), the Maya (Vecchiato: 1) became sedentary, and had more time to do other things. This provoked a series of changes in their lifestyle. The discovery of agriculture and forms of artistic expression flourished. There were diverse objects made to satisfy daily needs, among them were textile production. These techniques and art forms were perfected; giving way to great cities and large empires that covered well defined and vast territories, such as the area of Mesoamerica in Central America. This area (Mexico, El Salvador, Guatemala, Belize, part of Honduras, Nicaragua and Costa Rica), which to the north borders with the Santiago, Lerma and

Panuco Rivers, and to the South with the Nicoya Gulf, was the most culturally advanced of the XIV century D.C.

It has been difficult though, to reconstruct the history of the origin and development of textiles in Mesoamerica. There is little tangible evidence of ancient textiles maybe due to wars, looting, and trade. The climate however, was perhaps the largest detrimental factor to the conservation of ancient textiles. Mesoamerica is situated on a tropical zone, where there is a considerable amount of rainfall, and the ground is porous. These conditions are not favorable for the conservation of artifacts composed of vegetal or animal origin, such as cotton textiles or feather mosaics (Great World Encyclopedia: Vol. 18 18-127).

THE RELIGIOUS THEORY

The religious point of view, involves Hunahpu, one of the Hero Twins and a central character in the Popol Vuh. The Popol Vuh is the most important surviving sacred book of the Quiché Maya. The book has essentially three parts, first the creation of the earth, second the story of the Hero Twins and their forebears; and third the legendary founding of the Quiché dynasties (Miller & Taube,134).

"Hunahpu[1] is the Mayan creator god. He is the son of Hun Hunahpu and a virgin. Together with his brother Ixbalangue he went to the underworld and killed the evil demons Hun Came and Vucub Caquix, thus avenging the death of their father. Afterwards they are taken to the heavens where Hunapu became a sun god and Ixbalangue a female moon deity. They are the parents of the first pair of humans."

[1] "Hunahpu." Encyclopedia Mythica. 2004. Encyclopedia Mythica Online. 19 Feb. 2004 <http://www.pantheon.org/articles/h/hunahpu.html>.

Guatemalan historian J. Luis Garcia proposes, in his book of mythological stories "Suchiles de Gumarkaj", that Hunaphu created the cotton thread by caressing, twisting and rolling a cotton ball, between his fingertips. The thread sprang from Hunahpu's hands, since the constant movement of the fingers turned the cotton into strands of thread. (Cifuentes, 13) Hunahpu wove ideas and thoughts in his head, they then reached his hands and with them wove visions of colorful cloths. The thread was similar to the hair of monkeys and humans. The thread also resembled the serpents living in the tree lianas found in the tropical jungles.

The serpent is an important mythological animal playing an important role in the iconography of the people of Mesoamerica (Miller & Taube, 148). They have the broadest and most varied roles in religion and religious symbolism. They are abundantly depicted in both the Maya and the Aztec Cultures. Snakes are seen as important elements in calendars, the Maya counts the fifth day with a graphical representation of a snake. Chalchiuhtlicue, the Central Mexican Goddess of lakes and streams, is an important part in birth ceremonies and is the patron of the day of the serpent. Snakes are also found in different representations of the arts such as architecture and sculpture. There are three fundamental notions accompanying the Mesoamerican serpent: one, that the serpent is water, two that the mouth opens to a cave and three that the serpent is the sky (Miller & Taube, 150). Snakes were vehicles of rebirth and transformation (Miller & Taube, 150). The snakeskin with its dramatic geometric patterning is frequently emulated in textiles and architectural ornament. The snake is also an element widely used in attires worn by gods depicted in codices or in sculptures. In the Tro Cortesan Codex the goddess Xochiquetzal can be observed with a snake headdress. Xochiquetzal is the Aztec version of Xichel.

Coatlicue "*She of the Serpent Skirt*" is the goddess of the earth and mother of the gods. She wears a braided rattlesnake skirt that symbolized the land on which Mesoamerican Cosmo vision rests.

According to Garcia the concept of the loom could be inspired from nature. Lianas from tropical forests were natural rugs that covered the earth like moss, dressing the tree trunks and branches of the jungle. The lianas that hung from treetops, interlaced to make natural roofs, protecting men from the rain. Branches covered by infinite numbers of hanging lianas and moss intertwined in a whimsical fashion, probably sparking the idea for the system of weaving in the backstrap loom.

The hanging lianas which resemble the warp, vertical or longitudinal threads and a serpent interlaced between the lianas would give the idea of the weft giving the basic theory of weaving by observing how serpents (woof) intertwined among lianas (weft).

Just like the moss that covers giant trees, men and women could cover their bodies with the product that was given to them by the generous sister plant –white balls of cotton.

The story suggests that the women of the town following the advice of Hunahpu took the example of the lianas and serpents and made a backstrap loom to weave their cloth. Women then tied their looms to the trees and wove their colorful guipiles and refajos with designs inspired by the detailed observation of nature. They dressed in the colors of the leaves and flowers, the blues of lakes and the gold's of the sun. (Cifuentes,15 & 16)

There were many gods that inspired, protected and guided people who wove. The women prayed to the gods and asked for the ability to weave. The designs woven still

communicate with the gods to convey their needs and view of the world that surrounds them. An embroidered scorpion calls down the rain. A diamond represents the world. Vertical zigzags are described as lighting. Some motifs portray creatures in the Popol Vuh.

Mayan clothing not only shows a particular status, but also symbolizes a place of origin (Hecht, 9).

According to Austin Lopez, exclusively women use the backstrap loom, since the patron of weaving is a woman. Among the Mayans, the Moon Goddess Ix-Chel, also known as Lady Rainbow was the patroness of childbirth, sorcery and medicine (Schele & Freidel, 366) and she also was the Goddess of weaving (Pettersen, 67). Miller and Taube state there is no reason to think that Ixchel is the beautiful moon goddess of classic Maya art with whom her name has been widely identified (Miller & Taube, 101). The Aztec version of Ix-Chel is Xochiquetzal her name means "Flower Quetzal" she is also the patroness of weavers. She has similarities with mother goddesses, but unlike some of these goddesses, Xochiquetzal remained ever young and beautiful (Miller & Taube, 190). Many sources in the internet, which might not be reliable claim that Ixzaluoh is a Mayan water goddess who invented weaving.

Women start their learning at a young age, the knowledge is transmitted verbally from mother to daughter. First they learn how to turn fiber into thread and later thread into cloth. The task of weaving identified the idea of womanhood. Sharisse and Geoffrey McCafferty bring up this gender identity issues in the book Textiles of Mesoamerica and the Andes: An anthology. Usually when girls were born they were presented with tools of textiles and textile production; and when they died they were buried with them

(Schoeder, Wood & Haskett, 45). Spinning and weaving was linked to the larger sense of the economics of a household, because the production of textile not only dressed the family but also produced income. In ancient times tribute was paid in cloth, which became a symbol of money (Schoeder, Wood & Haskett, 47). Woven cloth had a social, political, economical and religious importance, it served as gift, bounty, offering, and tribute. Several of the instruments used in weaving had symbolism. For instance the spindle swelling with thread, was related to pregnancy. Also, the rope used to tie the loom suggested the umbilical cord (Schoeder, Wood & Haskett, 47 & 49) but it is odd that in surrounded by so much female symbolism some of the actual components are named after weapons such as the corvo, which is also known in El Salvador as a "machete."

Today the backstrap loom is still widely used in many parts of Mexico and Central America, in some places more than others. The methods of weaving have barely changed and still produce textiles of unequaled quality, color and design. It is a living piece of archeology that is worth preserving.

This investigation is section of a larger research called " The backstrap loom in El Salvador and its practical use". This work aims to rescue and preserve the knowledge of the backstrap loom in El Salvador. Sadly the number of women who weave in the loom has decreased to an alarming rate, almost to the point of extinction. Only a handful of women in the town of Panchimalco know how to weave in this loom. This slow process of extinction might be due to economic, utilitarian and aesthetic reasons. Hopefully this loom will not go silent; maybe it will draw strength from neighboring countries like Mexico and Guatemala, where this ancient art is remarkably blossoming. Women in this

area of Ancient Mesoamerica continue to use the loom of their pre-Columbian ancestors and still pray for guidance and inspiration. The names of the women they pray to have changed, instead of the old Mayan or Aztec Goddess now they pray to Santa Martha, Santa Lucia, Santa Magdalena or other female saints, but their prayers have not changed– they still ask for perseverance, skill, and inspiration for their creations. We hope that the weaving patrons from yesterday and today, who live in the sky do not forget about the snakes and vines in El Salvador and continue inspire and maintain the ancient ways, overcoming the overwhelming pressure of change.

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A Scholarly Analysis as Evidence to Increase Access to Healthcare for Black Males: The Forgotten Species

Linda Carter-Riley
Unique Executive.com
Cordele, Georgia

A Scholarly Analysis as Evidence to Increase Access to Healthcare for Black Males: The Forgotten Species

INTRODUCTION

Among the hardest working species of the human race with the highest level of productivity by far are men of African descent. From the farthest coast of Africa to the most southern tips of North America and throughout the world, Black men known for extraordinary demonstrated physical strength and endurance, tend to work long hours under the most undesirable conditions. Yet, African American men have the shortest life expectancy and obtain primary health care less often than others do within the U.S. Healthcare System (Thomas, Murray, McDaniels, & Johnson, 2002). Statistics consistently show that, "the health gap between men and women widens every year. Men die sooner" (DeNoon, 2001).

Recognizing the historically long-termed problem of a shorter life span for Black males, the researcher in preparation for this paper conducted a research study. The purpose of the study was to examine variables pertaining to access/utilization of healthcare and existing barriers that may explain in part why the pattern of shorter life span continues to plague African American men. The National Center for the Health of Men, Boys, and Society in collaboration with other leaders in the national and international men's health movement says,

> Despite the fact that men in the United States continue to have more social and economic power than women, they are at greater risk of death than women in every age group. Men die, on average, more than six years earlier than women. Men have higher death rates for all 15 leading causes of death.

Unquestionably, because of historical, cultural, political, social, and economic reasons, millions of men totaling all ethnic groups throughout the world tend to have legitimate health concerns and experience earlier deaths (Swedish International Development Cooperation Agency, 2001). African American men however, experience unattended and chronic illnesses and live shorter lives than the majority population (Rich & Ro, 2002). How has society responded to the health care needs of Black men in North America? Literature reflects significant research towards men's health in general. In fact, much debate is underway particularly in the United States concerning healthcare reform; however, current evidence suggests insignificant provisions concerning access to healthcare for Black men (Office of Minority Health, 2002). DeNoon (2001) noted in general that, "Men shun doctors when they are sick and avoid checkups when they are well." As a result, men tend to die earlier than women or children.

At an annual meeting of the 2001 First World Congress on Men's Health, health experts raised the question, "Are men going extinct?" (DeNoon, 2002). Given a host of traditional barriers that would typically hinder men from receiving timely and quality healthcare, complicated by the dramatic break-through in genetic structuring, invitro implantation, and active sperm banks; the question of extinction in reference to male's existence is significant, and should be regarded as a high priority on national and international agendas for health.

As a result, the content of this paper contains an outline as to why the question raised concerning "extinction" warrants a call to social action as relates specifically to Black males. Many factors exist that adversely effect the life-expectancy of men;

however, African American men by far are statistically endangered species (Rich & Ro 2002).

For any individual seeking health services, initial access could prove challenging (Swedish International Development Cooperation Agency, 2001). In order to explain the preponderance of health inequities, many researchers have attempted to "elucidate the pathways by which inequities in health come to be and are perpetuated" (Macinko & Starfield, 2002). In addition, timely access to healthcare in relationship to the life expectancy of Black men introduces secondary inequality concerns pertaining to the access of health services within the U.S. healthcare system. Without question, the healthy existence of Black men in North America is, in significant part contingent on primary access to timely healthcare, followed by secondary access to continuity and adequate health services.

For an example, Mr. W.J., an African American farmer in South Georgia, low income, believed himself to have been a perfectly healthy, hard working family man, suffered a blow to the left leg. As a result, an acute farm injury developed. He did not stop work for treatment, financially could not afford to go to the doctor, and did not timely receive treatment for the injury. Unfortunately, the wound never healed; subsequently diagnosed with diabetes, further complicated the severe wound to the leg. The infection began to spread throughout his body, adversely affecting the lower extremities. White surgeons in South Georgia amputated both legs. Today, five years later, he no longer farms, covered by Georgia Medicaid, depends on others for daily care, and has not received a proper fit for prosthesis by the white owned companies serving the South Georgia areas. He spends the majority of his day sitting in a wheel chair, feeling

helpless, and depressed. Since that time, an African American doctor has accepted Mr. W.J. as a client and works to stabilize his remaining health conditions. Timeliness in receiving quality health care can be crucial to the healthy survival of any human being; however, the concerns expressed throughout the paper pertain to African American men because they die sooner than most others do. The Swedish International Development Cooperation Agency issued the following statement:

> Today we live longer, healthier lives on average than at any time in history. Global life expectancy increased faster in the last 40 years than it did in the preceding 4,000- but not all groups benefited equally. Just as there are inequalities in resources in every nation on earth, so too are there striking differentials in health status.

Apart from subjectivity of thought, historical and current research supports the need to provide equal access, timely, and quality healthcare services if the life expectancy of Black men is to improve. Such combination of responses is imperative and relevant to the survival of Black males: The Forgotten Species.

OVERVIEW

In addition to the review of related literature, a research study conducted in preparation of this presentation began with a theory that African American men do not gain access to health care at the same rate as White American men. Thus was the rationale to examine access in terms of gaining entrance into and activities within the system. The analysis of data generated a focus on primary and secondary access with relationship to healthcare and services for African American men among a population who had accessed and re-accessed the U.S. Healthcare System.

The paper addresses access to healthcare within the inverted context of equity and equality, initially from a global perspective and with data from the study conducted. The

paper contains an outline of points of origins, which delineate pathways of probable causes of inadequate access to the healthcare system services. Manifestations of such pathways are barriers to access in the U.S. Healthcare System and referenced in the study as part of the data gathered. The research conducted encompasses variables of immediate and delayed access to the healthcare system, in relationship to the perception of whether Black men see their health concerns as major or minor. The data illustrate with significant use of empirical data the need to increase initial access to healthcare for Black males: the forgotten species.

EQUITY: THE FIRST COMPONENT OF ACCESS IN THE U.S. HEALTHCARE SYSTEM

"Access" by general definition means "the act of approaching, entering, exiting, or making use of" (Soukhanov et al., 1992). The paper introduces the conceptual definition of bi-lateral access to health care. More specifically, access in relation to healthcare has been conceptualized and addressed in terms of equity and equality.

In literature, the definition of equity and equality appears in several ways. Starfield, (2002) says, "Although the difference between these two terms is acknowledged in much of the literature … many authors are inconsistent in their use of terminology." Mooney and Jan (1997) emphasized that, "… equity in the health policy literature have mainly focused on horizontal equity (the equal treatment of equals) and as a consequence have tended to overlook vertical equity (the unequal, but fair treatment of unequals)." In addition to the terms used to describe the distribution of treatment, Whitehead (1992) proposes that, "criteria for assessing which health inequalities are

unfair should include whether they are due to inherent biological variation, due to informed individual choices, or are potentially avoidable."

In studies conducted by leading social scientists in 1997, 1999, and 1998 quantified the concept of fairness by "measuring societal preferences for health equity. Each author found that societies tend to value health equity, but the magnitude of this value is dependent on both the population interviewed and the characteristics of the group suffering health inequalities" (Macinko & Starfield, 2002).

Additional studies report that contemporary deliberations have taken place concerning the definition of health equality which ultimately correlates to the concept of access to health services in relations to the general population. Therefore, for the purpose of presenting a *Scholarly Analysis as Evidence to Increase Access to Healthcare for Black Males: The Forgotten Species,* a concept of distinction between the two terms (equity and equality), has been employed to illustrate access in application within the current healthcare system. Starfield (2001) defines health equity as, "the absence of systematic [and potentially remediable] differences in one or more aspects of health status across socially, demographically, or geographically defined populations or population subgroups." Musgrove (2002) defined equity as "equal treatment for all of the population."

In addition, Whitehead (1992) suggests that, "Equity in health is concerned with creating equal opportunities for health, and with bringing health differentials down to the lowest levels possible." Based on experiences in China, India, Kenya, and Haiti, Taylor (1991) derived a definition of equity as "distribution of benefits according to demonstrable need." Ideally, access to healthcare presents society two portals of

contingence. The first portal of equity within a social structure of access provides availability into a healthcare system for every individual in need of health services. Secondarily, the portal of equality within a social structure where practitioners of medicine provide continuity of care and quality services (equally) to every individual in need of medical attention. Consistent and ongoing research throughout the world reveals many unresolved issues pertaining to health equity and equality (Swedish International Development Cooperation Agency, 2001).

From an analytical perspective, such terms reflect inverted meanings such as inequity and inequality when applied within the current healthcare system. An analysis of such bi-lateral difficulty provides evidence as a need to increase initial access to healthcare for African American men. Taylor (1991) suggests, "Promoting equity can actually strengthen the efficiency of primary healthcare services when it is linked with practical surveillance tools." Given such premise, the actualization of equity in connection with "practical surveillance tools" reflects the concept of health equality as referenced in this paper.

QUALITY-CARE: THE SECOND COMPONENT OF ACCESS IN THE U.S. HEALTHCARE SYSTEM

Once inside the healthcare setting do patients, especially African American men receive quality in service, care, and medical information? The results from the analysis of the literature suggests that African American men especially receive less quality service or care than women or white men. Smith (2002) says, "… getting minorities into the exam room is not the answer. Because once they are there, the odds are good that the treatment they get will be compromised by the bias of the doctor." DeNoon (2001)

published an article which indicated that, “Men don’t get the same kinds of regular, preventive healthcare as women.… And for African-American men, there is also an element of distrust in the healthcare system.” Although the U.S. government recognizes the reality of such truth, efforts to effect significant change remains marginal (Smith, 2002). The Institute of Medicine report indicated that even with educated minorities presenting adequate insurance or sufficient income to pay for services, medical treatment is different. Smith raised the question of “Why?” The Institute’s report suggests that, “prejudice and stereotyping by doctors … “is a noteworthy response to the question (Smith 2002).

BARRIERS TO ACCESS HEALTHCARE: PERPETUATE PATHWAYS

To address the pathways of barriers in reference to how the lack of access exists, one must examine the concept of inequities and inequalities in healthcare and services. However, the difficulty in providing access to healthcare for certain members of the population, in most countries is typically an issue of supply and demand (Swedish International Development Cooperation Agency, 2001), life-style, socioeconomic variables, racisms, genetic predisposition to certain diseases, conditions, addictions, and environmental factors. Research also shows that many countries throughout the world have more people in need of healthcare and services, than money allocated or healthcare providers trained to meet such needs with quality care and timeliness.

Without question, inadequate access to healthcare is a global problem for many people and for many reasons. To a considerable extent, the effects of inadequacy tends to be more highly recognizable in third world countries (Swedish International

Development Cooperation Agency, 2001) than most other places; although without question, similar causes of inadequacy in healthcare are found within the African American male communities. Many authors refer to social origins of health inequities in terms of pathways from the social context, related multiple variables to health outcomes, and for introducing policy intervention. The Swedish International Development Cooperation Agency (2001) indicates, in both rich countries and poor, better health is associated with higher social positions" which by interpretation means the more money a person has the healthier they tend to be, and appears to be consistent in many places throughout the world. The broad reach of health inequalities across a wide range of risks disease and consequences points to their political, economic, and cultural antecedents.

In the document for Healthy People 2010, The Office of Minority Health reports that,

> … Black Americans have been historically disenfranchised from mainstream medical and educational opportunities … and that there are several barriers to adequate healthcare associated with immigrant or refugee status. Such barriers generate sensitivity, requires policy intervention, and need for access to medical, educational, and support services that are culturally and linguistically appropriate.

However, as the number of immigrants increases, America must not ignore the long history of inadequate and in many instances lack of access to healthcare for Black Americans, especially African-American men. The Prevention Institute in Oakland, California indicates that, "Increased attention is being paid to the topic of men's health. However, a comprehensive approach for addressing the health needs of men and boys has yet to be formulated." While an analysis as evidence to increase access to healthcare for black males does not "formulate" a comprehensive approach towards acquiring equity and equality to healthcare for Black males, the current analysis highlights pathways consistent with frequently occurring situations within society that could adversely affect

access to healthcare for Black males living in North America. According to Kamau (2003), Black men typically refuse to go to the doctor for one or more reasons, such as, inaccurate beliefs about daily diet (high fat, low protein which has origins in slavery), fearful concerns and lack of trust in the Medical Establishment (e.g., Tuskegee experiment), traditional stigma vs. male identity and ego (i.e., Real men do not show any signs "weakness"), lack of access to adequate or accurate health services (i.e., discriminatory practices by some doctors as sited in the documentary shown by 60 minutes, Summer 2003).

Kamau suggests, "We need to urgently overcome those hurdles as it is literally a life or death situation. "In fact, discriminatory practices by some doctors, though difficult to prove in practice, is reflected in the 2002 and 2003 All Schools Report by AAMC (Association of American Medical Colleges).

EVIDENCE TO INCREASE INITIAL ACCESS TO HEALTHCARE FOR AFRICAN AMERICAN MEN

The evidence to increase access is vast and much revealed. However, such evidence has yet to influence significant change in the life expectancy in Black males. Current research shows that the life expectancy for Black men and women is 67 and 75, respectively, compared to the life expectancy of White men and women 75 and 80 years of age respectively (Kamau, 2003). According to the archives in the National Center for Health Statistics, life expectancy for Black males rose from 64.9 in 1988 to 65.2 in 1989 and 66.0 in 1990. Life expectancy for Black men had declined between 1984 and 1988; however, the gap in life expectancy between black and white persons narrowed during the 1990s.

In 2002, the U.S. government issued a response to those statistics,

> A prestigious, congressionally mandated report found that minority Americans receive glaringly inferior medical care. The Bush response was, Take a Loved One to the Doctor Day … September 24, 2002 … Secretary of Health and Human Services Tommy Thompson encouraged communities to offer health fairs, screening, and other wellness events where participants could be weighed, poked, tested, examined, questioned, and counseled (Smith, 2002).

There were many contenders of the program. In fact, members of the faculty at the Johns Hopkins Bloomberg School of Public Health indicated that, "One day to make up for a whole lifetime without ongoing, comprehensive care … is a comedy. Or it would be comedy if this were not such a serious problem." In the current report of *Health Issues Impacting Healthy People 2010,* "The Office of Minority Health indicates that, "Monitoring disease prevention and health promotion for Black Americans during the next decade will encounter … challenges." As a result, the U.S. Office of Minority Health has created a public response to "perceived cultural incompetence" within the U.S. Healthcare System. In reference to "Take a Loved One to the Doctor Day," contenders at the Johns Hopkins Bloomberg School of Public Health purports that President Bush's solution is,

> … a crusade that essentially pins the problem of healthcare disparities on the patients, as if they were somehow responsible for a healthcare system that often gives them second-rate care or shuts them out altogether. By preaching the virtues of checkups and offering redemption to minorities identified as medical slackers, Thompson ignores the roots of healthcare inequities — poverty, institutional racism, lack of funding, and the shortage of services in minority communities — and shifts the blame to the victims.

Alternatively, the Healthy People 2010 U.S. government report provides potential solutions and recommendations in response to cultural incompetence found in current medical practices within the United States. Such area of social consciousness addresses non-specific patient-doctor relationships inside the healthcare community. For an example, Healthy People 2010 suggests that America,

> … move beyond simplistic Blame -oriented social programs, and focus more on incorporating community prevention that honors culture, and recognizes that no one methodology or strategy is considered right. Community prevention efforts should recognize the inherent value of multiple approaches, and ultimately multiculturalism. The Western paradigm is not always the most effective approach for communities of color.
>
> Health care providers and public health professionals need to have an understanding of cultural issues relevant to minority populations and be able to provide services in a culturally competent manner if we are to get beyond the "one- size" fits all mentality of program development and implementation. Preparing public health professionals to understand the complex issues of culture and health is critical to eliminating disparities. There is a need for the development of a culturally appropriate paradigm for health promotion in African American, and other racial and ethnic communities that is not based. Cultural competency should be incorporated into all health care curriculum and health facilities.

In response, numerous government critics indicate that the White House, Congress, and the Office of Health and Human Services "have sidestepped the matters of bias in the largely white medical profession and have failed to enforce civil rights in healthcare" (Smith, 2002). The Prevention Institute indicated that,

> Men are more likely than women to suffer severe chronic conditions and fatal diseases, and to suffer them at an earlier age. For seven out of ten of the most common infectious diseases, the incidence is higher among men than among women. Focusing on the improvement of men's health will therefore not only lead to improved health conditions for men and boys, but will also contribute to building healthier families and communities.

To analyze more accurately access to healthcare for African American males, an analysis must include typical trends in health care utilization and Black males' perceptions of their health conditions within the United States. In consideration of the typical trends of utilization the study focused on patterns of re-access rather than initial access. The primary question addressed was, "Do African American men access the U.S. Healthcare System at the same rate as the general population once they have gained access to the health care system?" Responses from 198 Americans to a ten item survey demonstrated

paralleling significance of equity among members of each subgroup; which raised increased concerns towards equality of care once inside the system.

The review of related literature provide evidence to increase initial access to health care for Black males. The results of the study provide evidence concerning Black males re-accessing the healthcare system comparable to White females whose life span is significantly greater than Black males. However, parallel data concerning equality within the exams rooms remain uncollected, by which quality of care may account in part for the longer life span of white females compared to the shorter life span of Black men. The results of the study also showed that patients seek immediate and delayed access to healthcare (see Figures 1 and 2). In reference to immediate access, Black males sought immediate care for their health concerns at a rate greater than White males; less than Black females, and at the same rate of frequency as White females. In reference to delayed access to healthcare, White males delayed obtaining care for their health concerns at the highest rate of frequency than any other subgroup. Black males and White females delayed obtaining care for their health concerns at the same rate of frequency, whereas Black females delayed less often than any other subgroup in obtaining access to healthcare.

To evaluate how Black men perceive their health problems, the survey elicited responses in two categories and within two timeframes (see Figures 3 and 4): Major Health Concerns Immediate and Minor Health Concerns Delayed. In cases where health concerns were major, Black males sought immediate access to health care more frequently than White males, Black or White women. In logical contrast, if health

concerns were perceived as minor, Black males delayed access to health care less frequently than White males, and more frequently than Black or White women.

In addition to understanding how Black men perceive their health concerns, it is equally important to understand that pathways to accessing the healthcare system exist in reference to equity. Therefore, to better analyze access disparities within the U.S. Healthcare System, the investigator addressed six variables. Based on the review of related literature and professional observations the six variables considered as "barriers to access healthcare" were: Money, Transportation, Doctor's Availability, Insurance, Work, and Self-Prognosis.

Question number four of the survey asked, "From the onset of your health concern, if you did not go to the doctor immediately for medical care, what would have helped you get to the doctor quicker?" In reference to immediate access to healthcare, Black males indicated that "Transportation" was the most significant barrier in comparison to the varied responses indicated by members of all other subgroups (see Figure 5).

In the category of delayed access, the greatest barrier to healthcare was "Self-Prognosis"; described as, "it will get better," "it will go away," or "it will be alright," occurred more frequently in White females than Black males, White males, or Black females (see Figure 6).… However, "Self-Prognosis" as a barrier to delayed health care occurred in Black males more frequently than White males or Black females (see Figure 7). The survey also included the option to list "other" barriers to healthcare as an Open-ended question. Four White males and two Black females responded:

- "did not understand the problem or the need to go to the doctor / "fear" (twice)

- "procrastination, too busy working" / "self-medication not working"
- "health concern was not recognized until a routine physical at doctor's office.

Black males and White females only responded to the six barriers listed on the survey and indicated no additional barriers in response to the open-ended question.

SUMMARY

It has been said, "The answers to all of man's medical questions and the cures for all ills have been placed on this earth by God. It is … up to us to find them" (Peiper, 2003). However, the hostile history of Black men in America does not reflect inclusion, equity of access to the healthcare system, nor a significant pattern of finding answers to questions and cures for all the ills and diseases that exist. In fact, within the limitations of the study, results show that Black men tend to delay access to health services because they believe that "it will get better," it will go away," or "it will be alright."

In the words of Dr. Howard Peiper, It is time for a paradigm shift. Our health system is in crisis. The relationship between patients and doctors has been compromised in the name of a third party liability or insurance. Physicians seem to rely on chemicals (pills) to suppress symptoms, schedule too little time for a comprehensive diagnosis, and [sic] focus on wealth accumulation.

In concurrence with Dr. Peiper, Business News reports healthcare corporations guide the economy and presently serve to stabilize the value of the US dollar. If this is true, what incentive would non-African American doctors have, to provide quality care to Black men? On the 2002 AAMC All Schools Reports, students when given the question, "Do you plan to locate your practice in an underserved area?" a combined 79% of the medical school graduates responded no or undecided. If access to healthcare is to become

equitable in the U.S.A., inclusion of African American males who have not accessed the healthcare system is imperative. The National Center for the Health of Men, Boys, and Society affirms that, "Increased attention is being paid to the topic of men's health." However, to rectify significantly the adverse conditions surrounding the health of African American men, namely an aim to increase the life span of Black males; strategic actions must transpire concurrently within North America. Comprehensive and well integrated approaches need formulating to address the health needs of African American men and boys.

Recognizing the need for change in the current U.S. Healthcare System, federal government at any level of reform must presently factor in the lack of adequate access and health disparities caused by social ills in the history of Black men in America. For an example, the concept of reparation in health care is viable and offers a feasible solution that would eliminate economic barriers to access. Without fail, U.S. public policy must reflect fair and appropriate sensitivity to the historical insensitivity known about the permeation of inadequate access to healthcare for African American men. Hence, the health of Black men is not the sole responsibility of the U.S. Government. Individual support systems within daily living and work environments of Black men must also work consciously to influence the thinking and response time for needed healthcare.

Moreover, if America expects to achieve equal opportunity to health services and medical information, changes in race consciousness inside the exam rooms, emergency rooms, clinics, and house-calls must become a reality and a way of life. People living in North America should not seek integration inside the health service arena; rather the concept of segregation is highly recommended. In fact, to increase continuity and

consistent quality care, each member in every ethnic group in need of health services should visit ethnically compatible doctors respectively. To encourage and promote a national campaign towards ethnic compatibility in the practice of medicine would most likely decrease racial bias, discrimination, stereotypes motivated by fear, and barriers to access in terms of economic influence on how physicians' exercise their rights-to-choose medical treatment plans.

The notion to embrace any degree of externally imposed change or influence towards the acts of when and how Black men receive access to healthcare and services within the U.S. is ultimately the responsibility of every African American man. Without compromise further, Black men must assume responsibility and timely acquire help with life and health sustaining issues. In addition, they must relentlessly disallow the historical chains of inadequate access to healthcare and services. They must begin to choose paths of wellness immediately, in daily diets and planned exercises. Chelle (2003) says, "it remains absolutely necessary to maintain wellness by having routine check-ups, especially considering the legacy of diseases that are inherent in the Black community."

CONCLUSIONS AND RECOMMENDATIONS

Results of the study showed that once African American males were able to access the system, they were able to re-access the system at the same rate as White females and at a rate greater than Black females. The cause of low utilization of the current healthcare system is due to easily identifiable barriers at the point of initial access rather than at the point of re-access to care. Without question, the population studied had

demonstrated an ability to re-access the system as needed. As a result, study recommendations are as follows:

- This study should be replicated in a population of men and women whose incomes are diverse and have not accessed that the U.S. Healthcare System.
- Results further suggest that there is a need for additional studies to determine the most effective way to increase initial access to healthcare for African American men.
- Results further suggest that there is a need to determine the correlation between patterns of health services received and rate of life expectancy among African American men compared to all others.
- This study should be replicated to compare the causes of death in relation to the time of treatment received as measured from the onset of illness or injury.

Although the review of related literature reflect significant opinions and identifies disparities concerning access to healthcare, the present study isolates and reveals that black men exhibit patterns of utilization and have achieved equity in re-accessing the healthcare system as needed. As a result, overall, the study serves as a significantly rejected null hypothesis to the perceptions of healthcare experts and social scientist, who believe that minorities do not access the healthcare system at the same rate as the majority population. Thus, implied and in light of the review of related literature, inequities to access the healthcare system for Black men may only exist at the point of initial access; because patterns of re-accessing health services are inconsistent with present theories and beliefs.

More immediately, if the following activities would occur within the United States of America, in all probability the life span of African American men would increase. Black men on average would live longer,

- If personal support systems within the environment of a significant number of Black men would consciously work to dispel myths, fears, and misconceptions about “going to the doctor,”

- If the U.S. government in reference to reparation and reconciliation of public policy reflect an inclusion of Black men within the U.S. Healthcare System, and pay for health services whenever required and necessary to maintain healthy living,
- If the disposition of society would accept and promote ethnic compatibility in the practice of medicine as an appropriate lifestyle,

Unequivocally, unless Black men possess a genetic defect; with initial equity, consistently adequate access, and appropriate equality within the healthcare system, Black men can obtain parity and longevity as vibrate healthy members of the human race within the United States of America.

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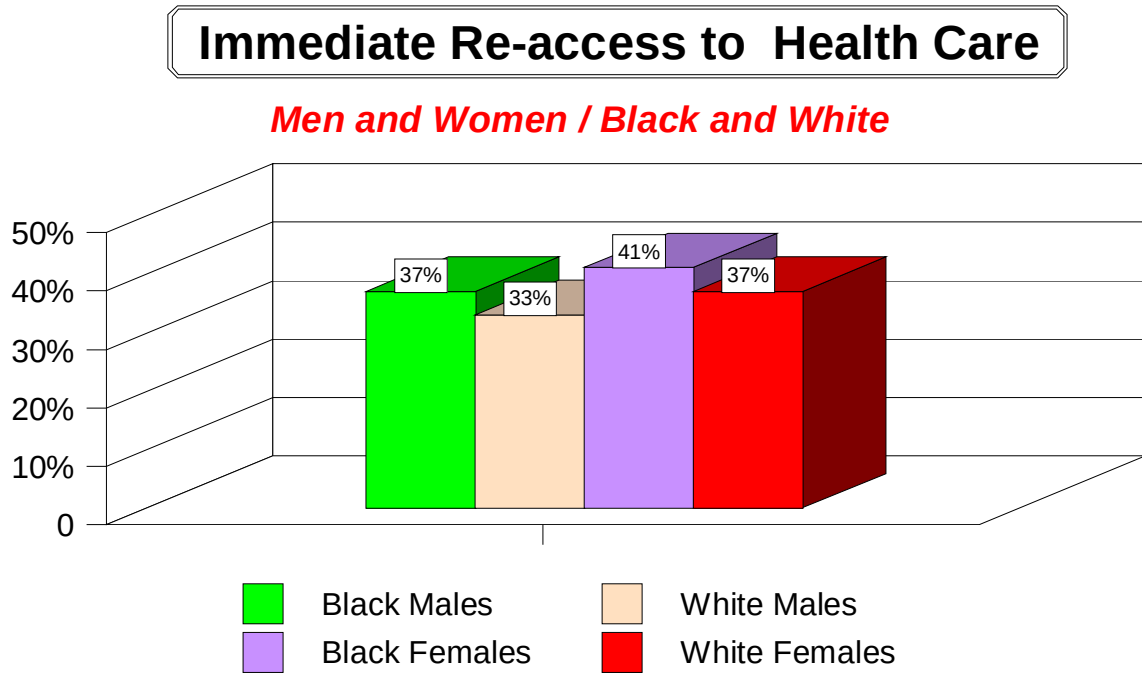


Figure 1. Immediate re-access to healthcare frequency of occurrence by gender and race within the U.S. Healthcare System.

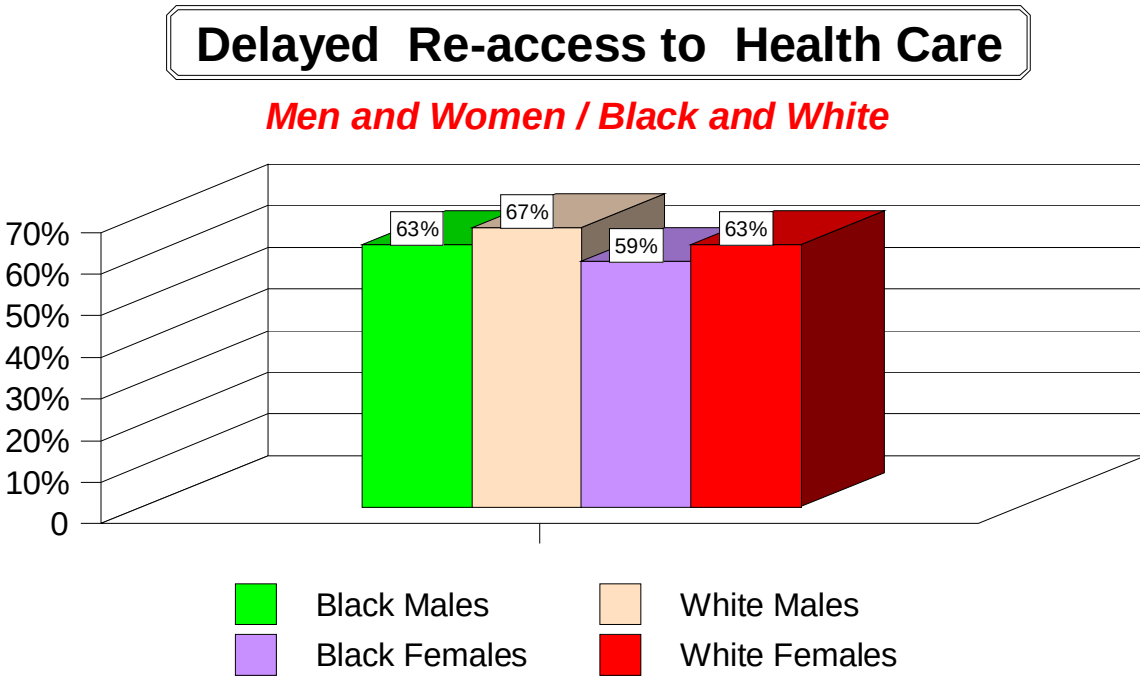


Figure 2. Delayed re-access to healthcare frequency of occurrence by gender and race within the U.S. Healthcare System.

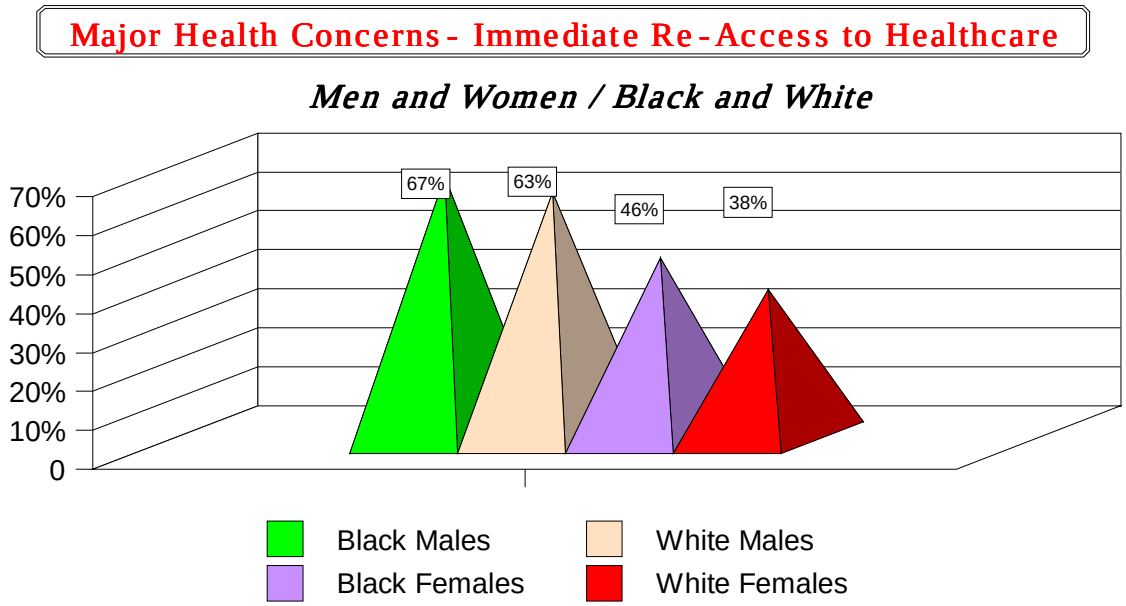


Figure 3. Frequency of immediate re-access with major health concerns by gender and race within the U.S. Healthcare System.

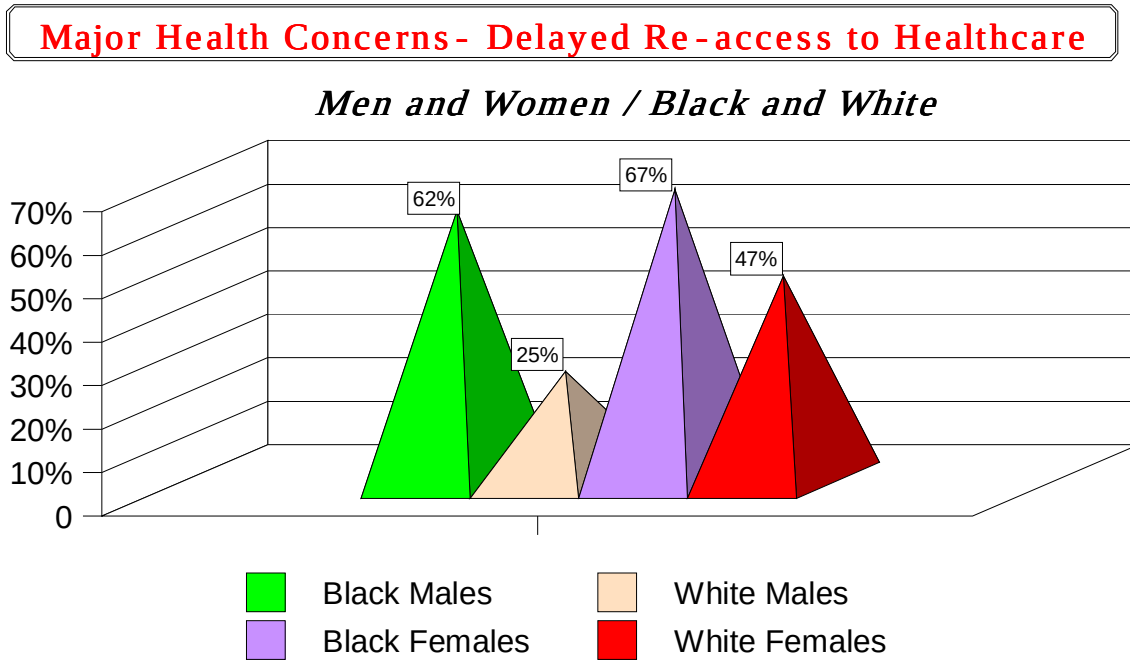


Figure 4. Frequency of delayed re-access with major health concerns by gender and race within the U.S. Healthcare System.

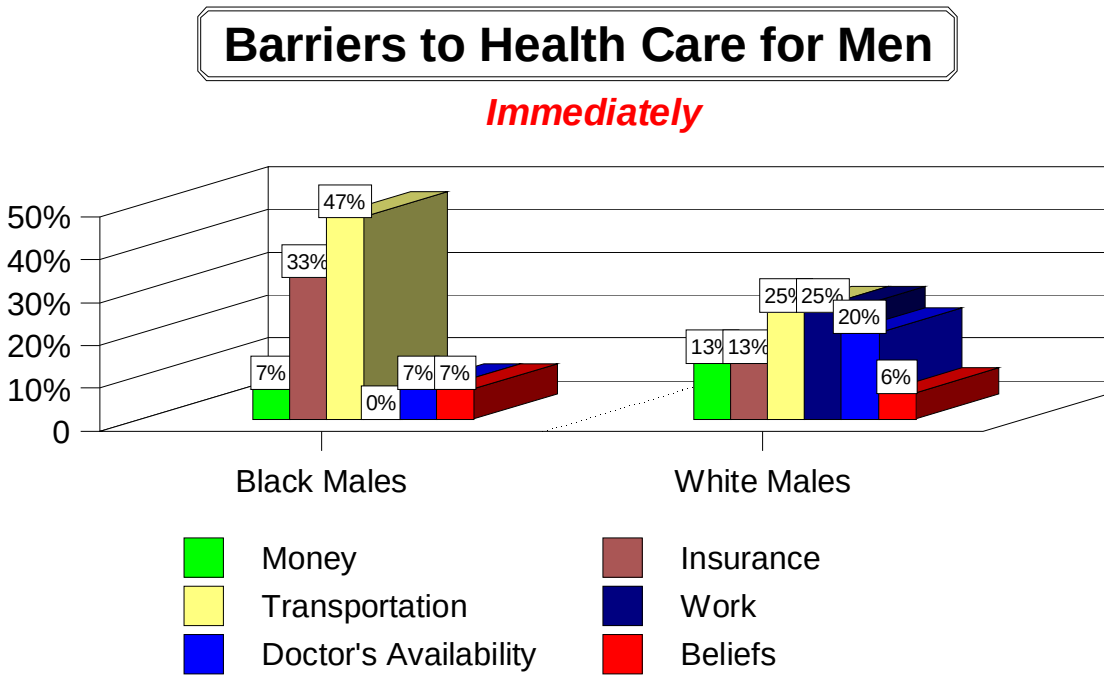


Figure 5. Barriers associated with immediate re-access to healthcare for men within the U.S. Healthcare System.

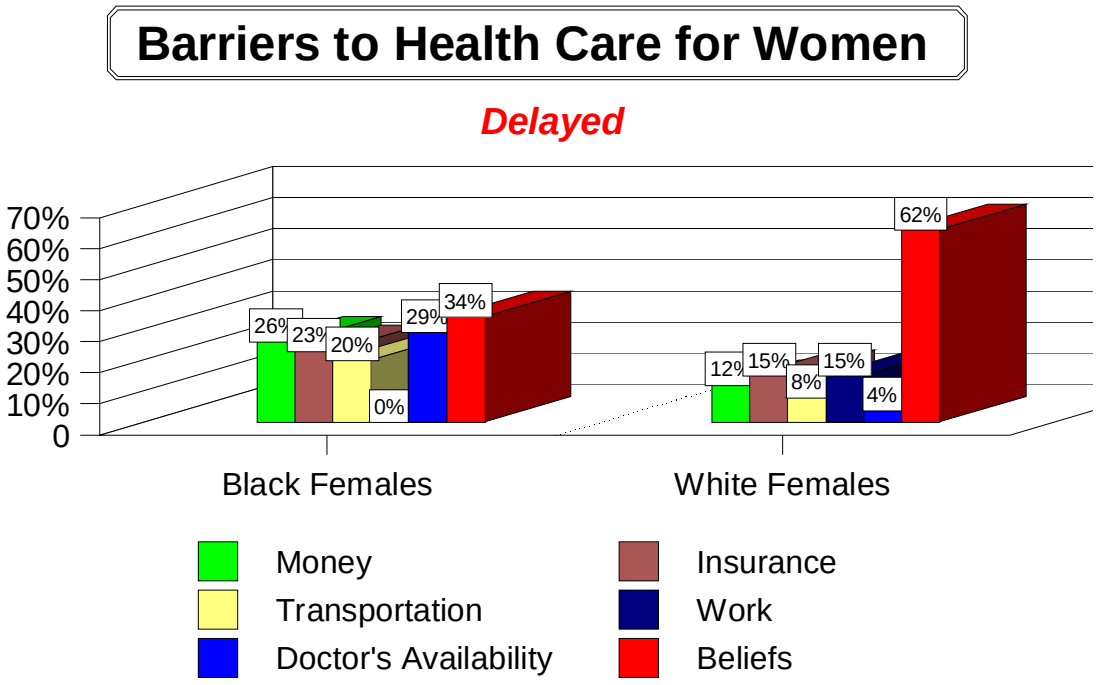


Figure 6. Barriers associated with delayed re-access to healthcare for women within the U.S. Healthcare System.

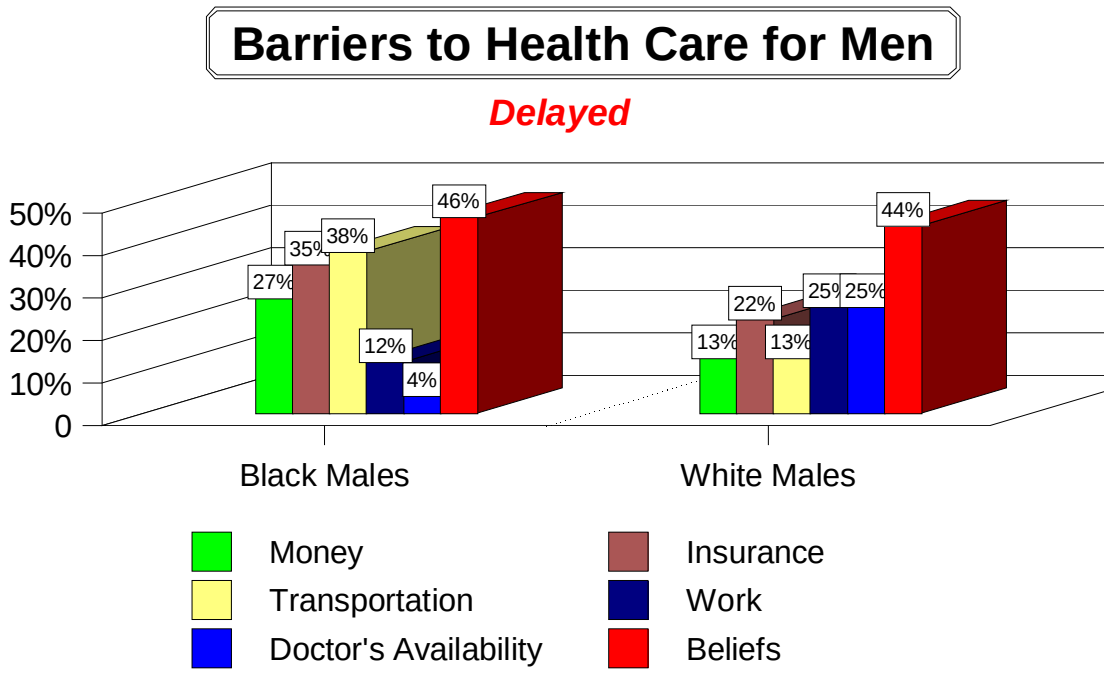


Figure 7. Barriers associated with delayed re-access to healthcare for men within the U.S. Healthcare System.

FACTORS THAT AFFECT AGING WITHIN THE ELDERLY POPULATION IN RURAL COMMUNITIES

STEPHEN C. ENWEFA, PH.D.
JACKSON STATE UNIVERSITY
JACKSON, MISSISSIPPI

REGINA L. ENWEFA, PH.D.
CANTON PUBLIC SCHOOLS
CANTON, MISSISSIPPI

ROBERT JENNINGS, ED.D
WAKE FOREST UNIVERSITY
WINSTON-SALEM, NORTH CAROLINA

Factors That Affect Aging Within the Elderly Population in Rural Communities

ABSTRACT

The demographics of the elderly population are changing rapidly within the continental United States; and it is projected to be the fastest growing segment of the population during the next fifty years (U.S. Census Bureau, 1992; Enwefa, 1998a). Indeed, people over the age of sixty-five are the fastest growing segment of the United States population and it is estimated that by the year 2030, twenty one percent of this population will be over the age of sixty-four (Schlenker, 1993). The typical rural elderly is a married white female with less than twelfth grade education and lives in substandard housing (Scheidt & Norris-Baker, 1990). The aging literature identifies every tenth person in the elderly population as a female. By 2025, every seventh person amongst the elderly will be a female. Also, by 2040, within the United States population, people over 85 years will be thirteen million, about 2.6 women to each man (Campion, 1994). The elderly endure many stereotypes including decrepit, old, feeble, and sick. On the average, 27% of all rural elderly live in poverty, compared to 19% nonrural elderly (Clifford & Lilley, 1993). Amongst the elderly in the United States, about one in four lives in a small town or rural community (Clifford & Lilley, 1993). This presentation will discuss key factors that affect aging in rural communities with regards to health.

RESEARCH QUESTIONS

1. Is there a decrease in social support as geographical distance between rural elders and family members including other community member's increases?
2. What are the effects of geographical distance and culture on service use and delivery of rural elders?
3. What are the prevalence and incidence of the type of illnesses observed by health workers in rural elders?
4. Is there a relationship between the impoverished status of most rural elders and their quality of housing?

The demographics of the elderly population are changing rapidly within the continental United States; and it is projected to be the fastest growing segment of the

population during the next fifty years (U.S. Census Bureau, 1992, Enwefa, 1998a). Amongst the elderly in America about one in four lives in a small town or rural community (Clifford & Lilley, 1993). The typical rural elderly is a married white female with less than twelfth grade education and lives in substandard housing (Scheidt & Norris-Baker, 1990). On the average, 27% of all rural elderly live in poverty, compared to 19% nonrural elderly (Clifford & Lilley, 1993). The key factors that affect rural aging with regards to health fall into four broad categories: social support, service delivery, physical/mental health, and housing. Although these same factors shape the health of nonrural elderly, they impact the rural elders in unique ways.

One of the factors that affect the efficacy of social support network for rural elders is reciprocity. Rural elders are more likely to accept any social support if they are able to offer something back to the community in exchange for the support they receive. Craig (1994) examined social relationships and health of rural elders, and the data indicated that reciprocity was a major factor to the acceptance of social and material support from other sources outside the family. Rural elders, in comparison to nonrural elders, are usually married and live with their spouses (Coward, Lee, & Dwyer, 1993). The institution of marriage improves the odds that elders (including those from the rural areas) will engage in positive health behaviors like wearing seat belts, not smoking, and eating breakfast (Schone & Weinick, 1998). The marital status of rural elders provides them an advantage over nonrural elders directly through better health behaviors or indirectly through improved emotional support. Dugan & Kivett (1994) data on social support of rural elders indicated that emotional isolation evidenced by no spouse or

confidant was significantly associated with loneliness and depression while social isolation like infrequent visits and phone conversations with friends and family was not.

Geographical distance affects the quality of social support between rural elders and their family members, and that between rural elders and other members of their community. Although all ethnic groups have rural elders, the Native Americans, with more than fifty percent living in the rural areas, constitute the smallest rural elderly minority group (Kivett, 1993). Rural African American elders, with both larger and more diverse family group members to call on for social support than whites (Kivett, 1993), experience decrease in intergenerational exchanges as the geographical distance increases (Kivett, 1991). Generally, community social support services for rural elders are rare relative to non-rural elders (Russell, Cutrona, Delamore, & Wallace, 1997) and this may have a significant impact on their well-being. An additional factor that limits the access of social support for rural minority elderly is the lack of ethnically based social services. Social support for rural elders can be improved through collaboration and cooperative efforts among churches, community extension agencies, community health education and promotion centers, area agencies on aging, and other local civic organizations.

Central to all health and social issues affecting the rural elders is service delivery. The issues of cost and efficiency of service delivery are important in the face of budgeting problems faced by all service providers. The first step towards providing efficient service to rural elderly populations requires all agencies involved to communicate and collaborate with each other. The attempt to coordinate services cost may be the single greatest barrier to service delivery and care among rural elders (Blazer, Landerman, Fillenbaum, & Horner, 1995). Allied health services, including speech and

language for rural elders and family, can be enhanced through the use of augmentative and alternative communication (AAC) device (Enwefa, 1998b). The use of integrated service approach whereby decision making, staffing, and physical space is shared among several service providers not only provides better continuum of care but keeps cost down (Buckwalter, Smith, & Caston, 1994). When there are poor working relationships within and between member agencies, collaboration may not be successful (Buckwalter, Smith, Caston, 1994). Successful service delivery to rural elders can be achieved by avoiding simple adaptation of models from urban and other rural areas and by building into any model used a component that allows for community building between members. Conducting needs assessments and looking into all areas of service to be provided including information on the availability of rural work forces, home health, paraprofessionals, personal care, and chore aides are important to service delivery to rural elders. Geographical distance is a big threat to service delivery for rural elders. However, while some studies argue that geographical distance is not a barrier for rural elders any more than it is for urban elders (Krout, 1994; Blazer, Lauderman, Fillerbaum, & Horner, 1995), others recognize it as accounting for a large portion of service delivery problems (Nelson, 1994; Coward, & Cutler, 1989).

Cultural factors have impact on service delivery use and delivery to rural elders. Most rural elders who are of diverse ethnic backgrounds generally share a strong cultural belief in self-reliance, which can lead to an avoidance of service use, as is the case with mental health services (Smith & Buckwalter, 1993; Ralson 1993). Ralston (1993) proposed a rural service delivery model that emphasizes innovative and culturally appropriate services and cooperation between service providers, volunteers, clergy, and

other community agencies. Telemedicine offers a unique opportunity for rural elders to receive medical care from nonlocal providers especially care from specialists through the use of interactive televideo.

While there is paucity of studies suggesting major differences in the physical and mental health type of illnesses in terms of prevalence between rural and nonrural elders, several studies do suggest that there may be differences in the course that illness takes for rural elders. There is a common understanding among health care professionals that individuals residing in rural areas enter old age with relatively poorer health than nonrural individuals, and this difference holds across all ethnic groups, races, and gender (Clifford & Lilley, 1993). Also most rural elders have been associated with more chronic conditions than do nonrural elders, and are more likely to die prematurely from these conditions (Sennott-Miller, May, & Miller, 1998). A higher rate of alcoholism is observed among rural elders (Richardson, 1988) which not only creates problems but also can cause other complex medical conditions in addition to affecting the course of concurrent chronic illnesses. Indeed, rural elders are more likely to suffer from nutritional deficiencies due to meal skipping which puts them at risk for complications arising from diabetes and hypertension and can weaken the immune system responses (Lee, Templeton, & Wang, 1995). Social support is a major contributing factor to good mental health in old age (Antonucci, Fuhhrer, & Dartigues, 1997), and rural elders who access formal social support have relatively lower mortality rates (Hessler, Jia, Madsen & Pazaki, 1995). Several factors suggest that rural elders are more likely to suffer from depression than nonrural elders. Studies that have examined depression in rural populations show conflicting data, with some suggesting higher rates of depression

among rural elders (Johnson & Booth, 1990; Chalifoux, Neese, Buckwalter, & Litwak, 1996) and others suggesting no differences (Ortega, Metroka, & Johnson, 1993).

Housing is one key factor to good life whether in the rural areas or urban areas. Rural elders are unable to afford adequate housing because of their poverty status. The current estimate is that about twenty-seven percent of rural elders live in poverty compared to nineteen percent of nonrural elders, and that African American elderly women living alone in rural areas had a poverty rate of seventy percent (the highest rate for any ethnic group) (Belden, 1993). The result of the high poverty rate of the rural elderly is that they live in poorer quality housing than nonrural elders. This argument is supported by the fact that rural elders have fewer alternative housing (apartments, housing projects, & transitioning care facilities) available to them. Rural elders do not have alternative housing in their areas or the income to allow them to relocate to more elder-friendly accommodations.

The growth of service networks to the elderly population is not widely available to rural elders. Therefore, for rural elders, overcoming distance barriers to home health care services, respite care, and several other ancillary services are central to their ability to thrive while remaining in their homes. The delivery of services to rural elders whether at home or on-site at agencies that provide transportation cost less than providing acute and long term care (Havens & Kyle, 1993). Rural elders who may have preferred living independently at home can end up being admitted to nursing homes prematurely as a solution to loneliness or social admission to nursing homes because of lack of preventive care or social supports. Federal rural housing programs such as the Farmers Home Administration designed to finance rural elder housing and repair programs, are of

limited value because of the fewer federal dollars available to these programs. Also, all the available state housing programs purposely put in place to help rural elders find and develop shared living arrangements offer no solution to the housing problems because many of the rural elders prefer to live in a manner that allows for privacy and independence (Scheidt & Norris-Baker, 1990). Admissions to rural housing assistance programs are plagued with many problems including length and complicated application processes that may pose as barriers to many poorly educated rural elders. Housing facilities to include residential care homes, nursing homes, extended rehabilitation centers, acute care centers, and adult day care are less available to rural elders (Scheidt & Norris-Baker, 1990; Havens & Kyle, 1993).

CONCLUSION

In summary, this paper has attempted to answer the identified research questions by presenting interplay of rural status with each of the factors that affect rural aging with regards to health. While there is several factors that affect aging in the rural community, it should not be assumed that life for rural elders is bleak. Generally, rural elders are believed to benefit from a more salubrious natural environment in which they live (Ortega et al., 1993) and some studies have shown them to have a more positive outlook than non rural elders, which may bring health benefits (Clayton, Dudley, Patterson, Lawhorm, Poon, Johnson & Martin, 1994). Also several rural elders have spouses with whom they can grow old, and thus overcome loneliness and depression. Rural elders are not only less plagued by everyday crime compared non-rural but are culturally known to be self-reliant which places them at a better position to solve everyday problems. A lot of

the rural elders problems such as housing, medical care, geographical distance, service delivery, etc., can be solved through communication, collaboration and cooperation between all parties involved. For instance, solutions to problems of rural housing might draw from the successful habitat for humanity program that uses volunteers to build and rehabilitate housing for low-income families.

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RELIGION:

A COPING STRATEGY AMONG AFRICAN AMERICAN WOMEN LIVING WITH HIV/AIDS IN THE UNITED STATES

BONITA HAMPTON, PH.D.
OSWEGO STATE UNIVERSITY OF NEW YORK
OSWEGO, NEW YORK

Religion: A Coping Strategy among African American Women Living with HIV/AIDS in the United States

ABSTRACT

In the United States, African Americans make up 12.7 percent of the population. Yet, according to the most recent Surveillance Report from the Centers for Disease Control and Prevention published in 2001, there are more HIV and AIDS cases among African Americans than any other racial/ethnic group in the United States. Among African American women ages 25 to 34, HIV/AIDS is the leading cause of death. Additionally, African American women represent 63 percent of all the newly reported AIDS cases and 64 percent of newly reported HIV infections each year. How African American women are coping with these circumstances has garnered little attention from researchers. Presenting data from face-to-interviews, this paper begins to remedy this situation by highlighting one strategy employed by African American women to cope with HIV and AIDS, namely, religion.

INTRODUCTION

This paper focuses on religion as a coping mechanism employed by African American women to deal with their HIV/AIDS diagnosis. It stems from data collected in face-to-face audio taped interviews with respondents obtained from two agencies in New York State that provide HIV/AIDS services to people with the virus and is part of on-going research stemming from my Ph.D. dissertation that begun in 1992 to investigate various aspects surrounding the overwhelming number of African American women with HIV/AIDS. Since the beginning of the epidemic, African Americans have been disproportionately affected. In 2001 for example, the represent the majority (49%) of new

AIDS cases — even though they are only 12% of the U.S. population.[1] And among women, African Americans account for 63% (over ½) of newly reported HIV cases in 2001.[2] HIV/AIDS is the leading cause of death among African American women ages 25 to 34.[3] Moreover, Black AIDS patients die faster than their Latina/Latina counterparts, despite the availability of antiretroviral drugs.

Women of all ethnicities, especially those among the poor and working class face a multitude of issues influenced by racism, sexual abuse, drug use, poverty and economic instability, motherhood, caring for others infected with HIV/AIDS, homelessness, and partner violence. These issues can be compounded by social and psychological stress associated with an HIV or AIDS diagnosis, particularly stigma and social isolation.[4] Research has consistently shown that stress and apparent failure to cope are associated with both immune function and physical health, especially among men with HIV.[5] However, there is little systematic documentation related to the stress and adaptation processes among African American women with HIV and AIDS. There are three reasons for understanding what strategies they use to cope with the virus. First is research among gay men with HIV where reports indicate that attitudes such as fatalism that are suggestive of depression, and depression itself, have been shown to negatively impact

[1] CCD (2001) HIV/AIDS Among African Americans. Key Facts.

[2] CDC (2001) HIV/AIDS Surveillance in Women, L264 Slide Series Through 2001.

[3] CCD (2001) HIV/AIDS Among African Americans. Key Facts.

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immune functioning.[6] Additionally, personality variables have been linked with susceptibility to infection, and with more rapid disease progression and shorter survival among people with HIV. Second is the fact that information about potential stressors and useful coping strategies may help newly diagnosed women in reducing their expected and actual isolation and alienation, allowing them to gather their resources to confront the crises that might lie ahead. Thirdly, such information about strategies they use to cope with HIV and AIDS could be used to improve HIV/AIDS education and service delivery by making them more accessible and appropriate for African American women.

COPING

For the purpose of this research, definitions of coping come from Lazarus & Folkman, 1991 who define coping as "things people do to master, tolerate, and minimize life strains or demands. It is "a constantly changing process involving cognitive and behavioral efforts used to manage specific external and or internal demands that are appraised as stressful."[7] Coping is also defined as a process by which an individual manages their ever-changing environment.[8] Coping might also be seen as actions taken by persons directed at confronting demands, solving problems, and/or altering and managing stressors.[9] According to Berk, (1994), coping behavior is generally influenced

[6] Bancroft J, Janssen E, Strong D, Vukadinovic Z. The relation between mood and sexuality in gay men Archives of Sexual Behavior, June 2003 v32 i3 p231-243; Kalichman, S. C., Kelly, J. A., Morgan, M., & Rompa, D. Fatalism, current life satisfaction, and risk for HIV infection among gay and bisexual men. Journal of Consulting and Clinical Psychology, 1997, 65, 542-546.

[7] Lazarus & Folkman, 1991,p. 141.

[8] McFarland, G.E. & McFarland, E.A., 1993. Nursing Diagnosis and Intervention: Planning for Patient Care (2nd ed.). St. Louis: Mosby.

[9] MuCubbin, Thompson, & McCubbin, 1996.

by maturity and cognitive development such as an increasing attention span, problem-solving ability, and understanding peers and adults.[10]

RELIGION: A COPING MECHANISM

Religious beliefs and practices, particularly among African American women have often been associated with psychological well being.[11] And according to Siegel and Schrimshaw, 2002, the benefits that African American women with the virus believe they get from religion has to do with relinquishing control over the illness to God or a higher power. Jennifer,[12] a 25-year-old African American Pentecostal woman that I interviewed for this research supports Siegel and Schrimshaw contention. Learning about her HIV status at age 17, Jennifer described her greatest fear as dying from the virus in isolation, like when she was in the hospital several months earlier suffering from complications related to her HIV status and nobody coming to visit but her grandmother and her daughter. "I had to pray on it" she said, "and turn that fear over to the Lord!" In describing the benefit she got from prayer, Jennifer felt that since HIV is currently incurable and there is nothing she can do to change that, putting her situation "in the hands of the Lord" helped her deal with the fear she had about dying alone. Prayer made

[10] McFarland, G.E. & McFarland, E.A., 1993. Nursing Diagnosis and Intervention: Planning for Patient Care (2nd ed.). St. Louis: Mosby; McCubbin, H.I., Thompson, A.I. & McCubbin, M.A. (1996). Family assessment: resiliency, coping and adaptation. Madison, Wisconsin: University of Wisconsin Publishers.

[11] Jenkins RA, Pargament KI. Religion and spirituality as resources for coping with cancer. J Psychosoc Oncol. 1995;13:51-74. Ayele H, Mulligan T, Gheorghiu S, Reyes-Ortiz C. Religious activity improves life satisfaction for some older patients. J Am Geriatr Soc. 1999; 47:453-455. Fry PS. Religious involvement, spirituality and personal meaning for life: existential predictors of psychological well-being in community-residing and institutional care elders. Aging Mental Health. 2000;4:375-387. Bartlett SJ, Piedmont R, Bilderback A, Matsumoto AK, Bathon JM. Spirituality and well-being in persons with rheumatoid arthritis [abstract]. Arthritis Rheum. 2001;44:S382. Melkus G, Newlin K, Chyun D, Jefferson V, Liang N. Spiritual well-being in black American women with type II DM [abstract]. Diabetes. 2001;50:A394.

[12] Names of all respondents have been changed to protect their true identity.

her feel "like I can deal with it. Like I don't have to dwell on it everyday. I just get up and do what I need to do cause prayer makes me know the Lord is with me—I'm not alone." April, a second respondent, age 22, indicated her biggest concern revolved around the possibility of dying from the virus and having no one to care for her son who she said doctors have diagnosed as mentally and physically delayed, acting and thinking like a 2 year old, even though he was a few months shy of his 4th birthday when I interviewed the respondent. April indicated that when she first found out she was HIV positive she believed God could do anything but fail, so she didn't really stress about it or even think about it too much because she felt … and still feels "God is going to heal me." At one point, April says she "strayed away from the church" but came back because she believes she needed to be "true with the Lord—have a relationship with Him" because that's what helps her cope with her diagnosis. Siegel and Schrimshaw maintain that God is sometimes perceived as playing the role of supportive "individual" in the life of some women, providing the same benefits that an individual person might serve. April proves to be no exception when it came to this perception. "When I'm hurting," she said "I don't have a lot of family and none of them are HIV positive so no one really understands what I'm going through. So, I go and get on my knees and pray and talk to God. It's like I'm talkin to somebody who really understands. And when I get up, I feel relief." A third and final example of religion being employed as a coping mechanism among African American women with HIV/AIDS was garnered from 36-year-old Latonya. Despite caring for a husband with full blown AIDS and providing needed care for her three children ages 3, 6, and 13, Latonya is also battling AIDS. These issues, however, were not what she identified as most stressful in her life at the time. For her, dealing with

depression over insufficient funds to care for her family was the greatest threat to her current well-being. This undoubtedly resulted from the fact that the only money coming into the household was due to Latonya work as a part time librarian and a $10,000 stipend she received during the school year to help her complete her Ph.D. The only thing she's done outside of seeking help from a few agencies is "pray." What she gets out of praying Latonya explained is "just being able to lay my problems somewhere and let'em go—cause He (God) always helps me when I'm down. Like the sayin goes, He might not be there when you call him but he's always right on time. And I believe that. I've witnessed that."

These examples provide empirical support for a number of studies which argue that religion may influence psychological adjustment among African American women with HIV. Ellison for example, contends that religion may primarily facilitate adjustment to stressful life events through its influence on cognitive appraisals of one's HIV status and the subsequent regulation of emotions. It goes without saying that further research needs to be done to understand the ways in which religion as a coping mechanism is manifested in the lives of African American women with HIV/AIDS to help facilitate a reduction in psychological problems associated with the disease and to devise interventions to assist those living with the virus to make the most of such strategies.

THE EFFECT OF A COMMUNITY BASED HIV/AIDS PREVENTION INTERVENTION PROGRAM ON THE RISKY SEXUAL BEHAVIORS OF WOMEN WHO ARE AT RISK FOR CONTRACTING AND TRANSMITTING HIV, AIDS, AND HEPATITIS

DR. KATHRYN A. SANDERS
NORTHEASTERN STATE UNIVERSITY
TAHLEQUAH, OKLAHOMA

The Effect of a Community Based HIV/AIDS Prevention Intervention Program on the Risky Sexual Behaviors of Women Who Are At-Risk for Contracting and Transmitting HIV, AIDS, and Hepatitis

The issue of HIV and AIDS for the female population has become increasingly alarming. There are gender differences in the manifestation of HIV and AIDS that were identified in the late 1980s and early 1990s that make it especially difficult for women (Berber & Ray, 1993). The many roles that women play in the game of life make them vulnerable and susceptible to both contracting and transmitting HIV, AIDS, and Hepatitis. The number of heterosexual women who have confirmed HIV infection, AIDS infection, and Hepatitis C continues to escalate. While this number has been high in Africa and other underdeveloped areas, for women in the United States, it is considered a new phenomenon.

In 1991 and 1992, the number of cases of AIDS were four times greater in women than in men. During that period "cases of AIDS among men rose 2.5 percent…the increase among women during that same period was 9.8 percent" (Segal, 1993, p. 1). According to the World Health Organization, "by the end of 2002 … 19.2 million women were living with HIV/AIDS worldwide, accounting for approximately 50 percent of the 38.6 million adults living with HIV/AIDS" (National Institute of Allergy and Infectious Diseases, 2003, p. 1). That same article reported that 141,048 women had HIV as a result of heterosexual intercourse. This supports the vulnerable role into which women are often placed.

The Centers for Disease Control (CDC) routinely surveys the statistics as they relate to HIV and AIDS. In a 2002 surveillance report, CDC acknowledged that the percentage and incidence of AIDS in women and adolescent girls steadily escalated from 8% in 1986 to 26% in 2001 (about 4100 case in 1986 and over 15,000 in 2001). In 2001, White, non-Hispanic cases of AIDS was 18% of the total cases; 63% were Black, non-Hispanic women; 17% were Hispanic women, 1 % were Asian/Pacific Islander; and less than 1% were American Indian/Alaska Native women. Of the estimated 11,082 AIDS cases in 2001, 66% were from heterosexual transmission, 16% from sex with injection drug users, 32% from IDU, and 3% did not know (CDC Surveillance Report, 2002). These alarming statistics speak to the need for HIV/AIDS prevention intervention education. "The AIDS/HIV epidemic is cultural and linguistic. But it is also biological and medical and takes its continuing toll on real human bodies" (Treichler, 1999, p. 298).

In an effort to monitor the outcomes of Health Outreach Prevention Education's (HOPE) group level prevention intervention (GLI) programs, the Oklahoma State Department of Health contracted with Northeastern State University to evaluate the GLI for women who are at-risk for contracting and transmitting HIV/AIDS and Hepatitis. The report that follows details the year long project.

PURPOSE

The purpose of this project was to monitor the outcomes that the HOPE's HIV/AIDS Prevention Intervention Program had on at-risk women's knowledge, attitudes, beliefs, and behaviors as measured by the Women's Sexual Knowledge, Attitude, Belief, and Behavior Scale (WSKABBS).

INTERVENTION TYPE AND INTERVENTION GOALS

Intervention Type

The intervention type was a group level intervention (GLI). This was selected because GLI meets the criteria for outcome monitoring established by the Center for Disease Control (CDC). The clients of Health Outreach Prevention Education (HOPE) of Tulsa are accessible for a follow-up measure (posttest) of the program outcomes.

Intervention Goals

Forty-nine intervention goals/objectives were established to reflect the behavior, attitudes, beliefs, and knowledge of the participants in the program. Six behavior objectives, 13 attitude and belief objectives, 17 knowledge objectives, and 13 objectives that qualified as both knowledge and belief objectives were established.

METHODOLOGY

Sample Selection and Description

A purposive sampling technique was used for the selection of the participants in this evaluation project. The sample was purposive from the standpoint that the contract called for a specific predefined group (at-risk women) to be part of the project. Since proportionality was not a major concern and the project had a target group in mind, a purposive sample was the best technique to use. The sample of the population of women were those individuals who attended the prevention intervention group workshops at a drug rehabilitation facility for women or at four different apartment complexes run by the Tulsa Housing Authority.

Participants

The target population for this project was the clients of a drug rehabilitation facility for women or members who choose to come to GLI at apartment complexes run by the Tulsa Housing Authority. Ninety-four women agreed to participate, and finished all three to five training sessions. All participants were women; none were transgendered.

Design

A one group, pretest-posttest, pre-experimental design was used in this project. This design is a within-subjects, repeated measures design where subjects are observed at pretest, then they receive a treatment, and they are again observed at posttest (Campbell & Stanley, 1963). Since a drug rehabilitation facility for women and four housing complexes were used, an analysis of variance (ANOVA) was run to see if there was a significant difference in individual apartment complex groups and the drug rehabilitation facility for women; and to see if the four combined groups that were from apartment complexes were different from the drug rehabilitation facility participants.

Procedure

The external evaluator designed an instrument to measure the knowledge, attitudes, beliefs, and behaviors of the research subjects. Upon completion, the questionnaire was pilot tested.

It was the responsibility of the group training coordinator, who is an employee of HOPE of Tulsa, to recruit the potential participants in the project. At the beginning of the first training session, the external evaluator explained the informed consent protocol orally, in lay terms, to the research subjects so that the group facilitator could see how it was done from a research perspective. The subjects were asked to sign the informed

consent document before any data collection took place. Upon completion of the informed consent agreement, the participants were given a demographic data sheet to complete.

Once the subjects had completed the demographic data sheet, they were administered the Women's Sexual Knowledge, Attitude, Beliefs, and Behavior Scale (See Appendix A). Upon completion of the pretest, the participants were given the first of the required three group level interventions used by the facilitator from HOPE of Tulsa. Dates for the next two to four training sessions, depending upon where the GLI took place, were discussed and agreed upon by the participants and, in the case of the drug rehabilitation facility, by the facility's staff. Upon completion of all three to five group level interventions (GLI), the subjects were administered the posttest. Upon completion of the posttest, participants were asked about participating in a follow-up client incentive and client satisfaction survey. Fifty of the 94 participants completed client satisfaction surveys.

The WSKABBS pretest and post-test scores for each participant were tabulated. The mean score of the group, paired sample t-tests, and an ANOVA were calculated utilizing SPSS. The data was compiled for presentation. For the purposes of this study, the level of significance was set at .05. The paired sample t-tests were used to determine if there was a significant difference in the participants' knowledge, attitudes, beliefs, and behaviors from the initial pretest to the final posttest. An analysis of variance (ANVOA) was run to see if the five different groups (the four housing complexes and the drug rehabilitation facility) varied in their responses in any significant way.

The quantitative data was analyzed. A written report of evaluation findings, including quantitative analysis, graphics, and curriculum was submitted to the Oklahoma State Department of Health evaluation team leader.

Description of Instruments

The sexual knowledge, attitude, belief, and behavior scale. The Sexual Knowledge, Attitude, Belief, and Behavior Scale (WSKABBS) (See Appendix A) is a 50-item questionnaire utilizing a Likert type scale. A six point Likert scale was chosen for this project. The scale asked participants to choose their level of agreement (endorsement) to each statement presented to them for both the pre-test and the post-test. The following scale was used for this project:

1 = Strongly Disagree
2 = Disagree
3 = Somewhat Disagree
4 = Somewhat Agree
5 = Agree
6 = Strongly Agree

Likert scales are formatted into sentences and only consider the endpoint positions when placed on a continuum (Anderson, 1981). The primary consideration of this project was to determine if the participants in the HIV/AIDS Prevention Intervention Group Training Program conducted by HOPE of Tulsa could agree upon statements of knowledge, attitudes, behaviors and beliefs about HIV/AIDS prevention information. In addition, this project sought to assess if the participants' level of agreement changed in regard to their knowledge, attitudes, beliefs, and risky sexual behaviors from the administration of the pre-test to the administration of the post-test.

HOPE Incentive Form and Client Satisfaction Survey

In addition to the instrument for the pre-test and post-test, a follow-up survey was conducted to see what the participants thought about the intervention. It sought some demographic data, the participants' opinion of the group level intervention, ways they would improve the intervention, and the overall satisfaction of the participants.

Upon completion of the entire project requirements, the principal investigator developed a curriculum to be used with women. The curriculum was a combination of what is currently being used and is working in other programs, ideas gleaned from research, and ideas from the researcher's professional experience.

PRESENTATION OF FINDINGS

A paired-samples t-test (See Appendix B) was conducted to evaluate the impact of an HIV/AIDS prevention intervention program on the at-risk women's scores on the Sexual Knowledge, Attitude, Belief, and Behavior Scale (WSKABBS). A paired-samples t-test was used to compare the mean scores for the same group of participants on two occasions (pre-test/post-test). The pre-test was given prior to the intervention, and the post-test was administered after three to five group level interventions.

In addition to the t-test, a frequency distribution and accompanying percentages were compiled. The frequency distribution shows how many participants chose each of the six possible choices on the Likert scale. The frequencies were converted into percentages to show the gains or losses in behavior, beliefs, attitudes, and knowledge from the administration of the pre-test to the administration of the post-test. To further assess the importance of the statistical findings, the effect size (strength of association)

was determined for each paired sample. The statistical method applied to determine the relative magnitude of differences between the means was eta squared. Eta squared is interpreted by the effect size: .01 = small effect; .06 = moderate effect; and .14 = large effect (Cohen, 1988). The effect describes the "amount of the total variance in the dependent variable that is predictable from knowledge of the levels of the independent variable" (Tabachnick & Fidell, 1996, p. 53). In other words, "eta squared represents the proportion of variance of the dependent variable (Likert scores) that is explained by the independent variable (intervention). Values for eta squared can range from 0 to 1" (Pallant, 2001, p. 175).

The presentation of quantitative findings was divided into four categories: behavior related questions, attitudinal and belief related questions, knowledge questions, and questions that were both belief and knowledge questions. Statistical significance, practical significance, and no significance further defined the findings.

While the t-test showed the level of significance, it could not make group comparisons or determine if any group made a more significance difference than any other group. An analysis of variance (ANOVA) with post-hocs (Tukey HSD) was run to make this determination. A Tukey post-hoc was run to see where the differences among the groups occurred.

A repeated measure analysis was run to see if the drug rehabilitation facility group and the combined apartment complexes group differed. It tells one if there is a change of confidence over the two levels of the instrument (pre-test to post-test) and if there is a significant difference somewhere between the two sets of scores. An additional repeated measures was run on all five groups.

SUMMARY OF QUANTITATIVE FINDINGS

The quantitative findings suggest that the group level intervention impacted the participants from the administration of the pre-test to the administration of the post-test. The participants were asked 50 questions on both the pre and post-tests. The HIV/AIDS group level intervention made a statistically significant difference in the behaviors, attitudes, beliefs, and knowledge of the participants for the following questions:

Statistically Significant Behavior Related Questions

Questions 1, 2, 5, 34, 38, and 39 were behavior related questions (See Appendix A). All direct behavior change questions (100%) were statistically significant. The intervention significantly impacted the participants' behavior from pre-test to post-test. They kept condoms close by and used them during sexual encounters; reminded themselves to stay safe before and during sex; did not drink or do drugs before or during sex so as to remain clear-headed in their sexual choices; negotiated with their partners for safe sex; switched from sexual behaviors that were risky to something safer, sexually; and did not have sex without using a condom.

Statistically Significant Attitude and Belief Questions

Questions 3, 4, 19, 27, 28, 41, and 42 were attitude and belief questions (See Appendix A). Seven (53.85%) of the 13 attitude and belief questions were statistically significant from the administration of the pre-test to the administration of the post-test. The participants changed their attitudes and beliefs in those seven areas from the start of the GLI to the end of the GLI. They indicated that they not only intended to be in control of their own sexual behavior, but also intended to tell their partners that they do not want to have unprotected sex. They believed that a negative HIV test does not mean they are

safe and therefore can do whatever they have been doing. They believed they were knowledgeable about safer sexual activities and that they could use a condom and still be sexually satisfied. They believed that they could convince their partner to wear a condom and that they could refuse to have sex with their partner under any circumstance. It is interesting that all seven of the belief questions that were statistically significant were related to the participants new found empowerment and their ability to say no when necessary.

Statistically Significant Knowledge Questions

Questions 6, 7, 8, 10, 12, 14, 23, 33, 37, 46, and 49 were statistically significant knowledge questions. Twelve (66.66%) of the 18 knowledge questions were statistically significant. The intervention significantly impacted the participants' knowledge, in those twelve areas, from the administration of the pre-test to the administration of the post-test. The participants' level of knowledge increased from the start of the GLI to the end of the GLI. Their knowledge about no cure for AIDS, how HIV and AIDS is transmitted, AIDS testing, IUD users and HIV transmission, the window period for antibodies to develop after HIV enters the body, condom application, and Hepatitis A, B, and C increased significantly from the pre-test to the post-test. The intervention made a statistically significant difference in those twelve knowledge areas.

Statistically Significant Questions That Are Both Beliefs and Knowledge Related

Questions 21, 22, 30, 31, 35, 47, and 48 were statistically significant combined belief and knowledge questions. Seven (53.85%) of the 13 questions that could qualify as both knowledge and belief questions were statistically significant from the administration of the pre-test to the administration of the post-test. The participants changed their

knowledge and beliefs in those seven areas from the start of the GLI to the end of the GLI. They indicated that they knew and believed a woman could get HIV if a man pulls out before he climaxes, reducing the number of sex partners will not, in and of itself, keep a woman safe from HIV, and that oral sex is a safe method of having sex if no cum or pre-cum are present. They further knew what triggers were and believed that they would recognize them when risk was involved. In addition, they knew and believed a woman could get HIV from anal intercourse with a man, that Hepatitis C and HIV could be in a woman's blood for years before any symptoms appear, and that they could be infected with the Hepatitis B virus and not have any symptoms.

While only 18 of the 50 questions were not statistically significant, it is important to note that 12 (66.66%) of those 18 questions held practical significance. Only 6 (12%) (questions 9, 20, 32, 40, 44, 50) (See Appendix A) of the 50 questions had no statistical or practical significance. This is an important piece of information because in outcome monitoring, the objectives are established around the expected level of improvement, based on percentages. The t-test is not designed to look at the percentile gains and losses in each area. It is possible to have over a 100% gain in any of the categories on the WSKABBS. For this reason, it was important to identify the 18 items that were not statistically significant on the t-test, those that were significant from the gains or losses in percentile from the administration of the pre-test to the administration of the post-test, and those with no practical or statistical significance.

RESULTS OF OUTCOME OBJECTIVES

Thirty five (71.43%) of the 49 objectives were met; and only 14 (25.87%) of the 49 objectives that the evaluator established prior to conducting the first GLI were not met. The group met all six of the behavioral outcomes. Attitudinal and belief objectives 3, 7, 8, 11, 12, and 13 were not met. Knowledge objectives 4 and 12 were not met. Combined knowledge and belief objectives 1, 3, 4, 5, 11, and 12 were not met (See Appendix C).

GENERAL QUESTIONS TO BE ANSWERED

1. Do the HIV/AIDS prevention interventions being used by HOPE make a significant difference in the knowledge, attitudes, beliefs, and behaviors of the target population?

The prevention interventions being used by the facilitators of the HOPE group level intervention are making a significant difference in the knowledge, attitudes, beliefs, and behaviors as indicated by the statistical significance of 32 of the 50 survey questions. It is also making a practical difference in the participants' knowledge, attitudes, beliefs, and behaviors as indicated by the practical significance of 14 of the 18 questions that were not statistically significant. The improved percentages from the administration of the pre-test to the administration of the post-test in 34 of the 50 items supports the claim that the HIV/AIDS prevention intervention program is working.

SPECIFIC QUESTIONS TO BE ANSWERED

This project addressed the effect of HOPE's HIV/AIDS prevention intervention program on at-risk women's behavioral risk reduction for HIV/AIDS prevention by answering the following questions:

1. What is the group mean score on the Women's Sexual Knowledge, Attitude, Belief, and Behavior Scale (WSKABBS) for subjects prior to participating in the HIV/AIDS Prevention Intervention Program?
2. What is the group mean score on the Women's Sexual Knowledge, Attitude, Belief, and Behavior Scale (WSKABBS) for subjects after participating in the HIV/AIDS Prevention Intervention Program?
3. Is there a significant difference in pre-test mean scores on the Women's Sexual Knowledge, Attitude, Belief, and Behavior Scale (WSKABBS) for subjects participating in the HIV/AIDS Prevention Intervention Program when compared to the mean scores on the post-test?

The paired sample t-test (See Appendix B) indicated that in 32 of the 50 items, there was a significant difference from the pre-test scores to the post-test scores. This means that the participants' knowledge, attitudes, beliefs, and behaviors were significantly different for 64% of the items tested. It is important to note that six questions (11, 13, 15, 16, 40, and 43) narrowly missed statistical significance by .085, .073, .058, .066, .091, and .081, respectively.

The ANOVA indicated pre-test questions 2, 4, 5, 36, 38, 39, 45, and post-test questions 14, 15, 16, 17, 19, 26, 35, 46, and 48 had a significance difference somewhere among the mean scores of the pre and post tests for the five groups; however, it does not tell one which group is different from the other groups. A Tukey post-hoc was run to give that information. The Tukey HSD revealed the following:

Of the 64 degrees of freedom that were accounted for by running the Tukey HSD, 20 were from apartment complex 4; 17 were from the drug rehabilitation facility, 13 were from apartment complex 1; 7 were from apartment complex 2, and 7 from apartment complex 3. What this tells one is that the drug rehabilitation facility and apartment complex 4 accounted for the majority of the differences among the five groups' responses to the instrument.

The last statistical test that the evaluator ran was the mixed between-within ANOVA to determine if there was a change in the participant's knowledge, attitudes, beliefs, and behaviors across time (from pre-test to post-test) as a result of the intervention. The analyses determine if there are main effects for each independent variable, and whether or not the interaction between the variables is significant. The results showed that the test made a significant difference in the pre-test form and the post test form. When the pre and post-tests were combined there was not a significant interaction effect. The test X question had a significant interaction effect. The T (tests pre-post) X by Q (question 1-50) X by G (group) had a significant interaction effect. In other words, there was an overall change that was significant in the knowledge, attitudes, beliefs, and behaviors of the group participants from the pre-test to the post-test.

The Incentive Form results showed that the clients initially went to the sessions to get the free gift card, but by the end of the sessions, indicated that they would have attended even if they had not received a gift card. It also showed a very positive response to the facilitator and how the intervention sessions were conducted. They further indicated that they found the information to be useful.

The second part of the incentive form asked demographic questions that were also asked on the initial demographic sheet that each participant filled out for the evaluator. The responses were similar.

HOPE Client Satisfaction Survey

The HOPE Client Satisfaction Survey addressed how satisfied the participants were with the GLI. The highest rating on each question is 5.0. The satisfaction level was outstanding. The mean scores ran from 4.4 to 4.96, which is equivalent to an 88 to 99.2

percent average. The participants were complimentary about the facilitator and the information provided. The majority wrote that they would not change anything and would have liked to have more sessions. The second half of the client satisfaction survey asked behavior related questions and all but 28% indicated they intended to do at lease one of the three behaviors. Eight percent said they would reduce the number of sexual partners. Sixteen percent said they would use condoms every time they had sex. Four percent said they would reduce the number of times they had unprotected oral sex. Thirty percent said they would do all three behaviors. Six percent said they would both reduce the number of sexual partners and use condoms every time they had sex. Six percent said they would both use condoms every time they had sex and reduce the number of times they would have unprotected oral sex. One percent said they would reduce the number of sexual partners and reduce the number of times they would have unprotected oral sex.

Clearly, the satisfaction survey indicates that the participants were both satisfied with the way the facilitator ran the GLI and that behaviors were likely to change as a result of the GLI. The participants' written comments further validate the statistical and descriptive statistics in tables 53 and 54.

THOUGHTS ABOUT THE OUTCOME MONITORING PROCESS

Getting participants to the group level intervention was not a problem for HOPE as they went to where the participants lived. One of HOPE's strengths is their accessibility to their clients, whether it be for GLI, testing, or outreach. Most sessions had from 5 to 13 people attending. The number of sessions varied depending upon where the intervention took place. For the drug rehabilitation facility participants that meant 5

sessions. For the apartment complex participants that meant 3 to 4 sessions depending upon the amount of time the facilitator was given for each training session.

The intervention model currently used by HOPE is based upon the Long Beach National AIDS Demonstration Research (NOVA) Company (Center for Disease Control and Prevention, 1992, November 20). Its basis is using the AIDS intervention program for female sex partners of male injection drug users. Within that framework, HOPE used a combination of scientific evidenced based models such as the Health Belief Model (Becker, 1974), Social-Cognitive Model (Bandura, 1986), Planned Behavior Model (Fishbein & Ajzen, 1975; Ajzen, 1985; 1991) and the Gender Power Theory Model (Connell, 1987). While these models were evidenced in many aspects of the facilitator's intervention training, the training often lacked the organization to fully utilize the outcomes that these models are capable of producing. The Medical College of Wisconsin's model, often referred to as the Jeffrey Kelly model, was utilized to some extent. While I recognized these theories in action, the lack of objectives and focus prevented them from being fully utilized. Clearly, the curriculum was in need of an overhaul.

Was the outcome monitoring a success? Unequivocally, yes! The majority of the outcomes (71.43%) were met and 64% of the items had a statistically significant difference from the administration of the pre-test to the administration of the post-test. In addition, the self-esteem and self-efficacy of the participants increased tremendously. The evaluator witnessed a transformation in several of the participants from the first meeting of a GLI to the last meeting of a GLI. The transformation was on several levels, but the most important level was in their ability to love themselves. One can not have self-esteem

if one does not love oneself. If one does not love oneself, there is no real need to practice safe sex because the person does not care enough about herself to ensure her own survival.

For most of the participants in the GLI, self-esteem was almost non-existent when they first came to the GLI. Through observation, post-test scores, and discussions, the evaluator could surmise that many of the participants in the GLI acquired some level of self-esteem as a result of being a part of something special, namely the group level intervention. Perhaps, the greatest tribute to the success of HOPE's women program is that many of the women, who participated in the group, felt like they were not alone and that other women had some of the same trials and tribulations that they endured. The women felt as though they belonged to something special by participating in the GLI. Most of the women indicated that they wished the group could be longer and/or ongoing, because it had changed many of their lives.

RECOMMENDATIONS FOR PROGRAM IMPROVEMENT

The following are recommendations for the community based organization Health Outreach Prevention Education (HOPE) of Tulsa:

1. The individuals responsible for the HIV/AIDS group level intervention program would benefit from additional workshops devoted to group processing and focus groups.
2. The individuals responsible for the HIV/AIDS group level intervention program would benefit from additional training on assessment.
3. The individuals responsible for the HIV/AIDS group level intervention program would benefit from additional cultural competency training, to best serve the minority populations within the Tulsa Metropolitan area.
4. The individuals responsible for the HIV/AIDS group level intervention program should research and incorporate culturally competent models into the curriculum, while maintaining a curriculum that teaches the knowledge based

material and the behavioral objectives. This will be especially important with the increasing Hispanic population in the Tulsa Metropolitan area and the rise in the number of HIV positive women throughout the United States.

5. The individuals responsible for the HIV/AIDS group level intervention program should develop new strategies for reaching potential group participants. Outreach could include the current strategies, but it should also add increased advertising through newspapers, community calendars, and brochures. In addition, the group level intervention may need to incorporate rural outreach.
6. The group facilitator must be more organized in her presentations during the group level intervention.
7. The group facilitators should focus on the cognitive, behavioral, and affective domains to get the information across to the participants.
8. The group facilitators should incorporate more hands on experiences for the participants, distribute more handouts, and encourage more participant involvement in the intervention process.
9. The facilitators need to incorporate more skills' building strategies into the GLI.
10. The facilitators should use some narratives and story telling as a method of teaching; however, they must balance the amount of personal information they share with the group and allow for group sharing.
11. The facilitator should minimize personal story telling, be cautious to not get sidetracked by the group, and learn to be comfortable with silence so the participants are given the opportunity to respond to or reflect on the information.
12. The facilitators need to establish goals and objectives prior to each new group intervention.
13. The facilitators need to address the issue of bisexuality as it relates to the partner of the bisexual woman. This element needs to be included in the intervention as it is a significant risk factor for women who have multiple partners, are sex workers, or who are injection drug users.
14. More funding is needed to adequately support the current HIV/AIDS prevention intervention program and to implement the new curriculum.
15. The facilitator and director need to rewrite the incentive form and the client satisfaction survey for both clarity and content.
16. The handouts should be run off on a good copy machine. Clients should not receive anything that does not look professional.

CONCLUSION

Prevention is the key to reducing the spread of HIV infection. Any HIV/AIDS prevention intervention program must always keep that in mind. To adequately serve the women of Tulsa who are at-risk for contracting or transmitting HIV, AIDS, or Hepatitis, HOPE needs to continue to establish goals and objectives that are reasonable and attainable. HOPE should continue to monitor and evaluate the outcomes of the group level intervention.

The group level intervention being used by HOPE has tremendous potential. It is evident that the facilitators care about the women who come to the training sessions. While several recommendations have been made to strengthen the group level intervention, much of what was being done was working. The coordinator of the program is committed to improving the existing curriculum and to coming up with new strategies to help disseminate the information in a meaningful way.

HOPE's group level intervention for women is needed in the Tulsa Metropolitan area as evidenced by the statistical significance on the KABB from pre-test administration to post-test administration. When 32 of 50 questions are statistically significant, many issues are being addressed correctly and many women are being trained to protect themselves from the ravishes of HIV, AIDS, and Hepatitis. The fact that many women completed all sessions indicates the level of commitment on the part of the employees of HOPE. Clearly, this program is an asset to the Tulsa community at large.

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APPENDIX A
Pre/Post Test Women's Sexual Knowledge, Attitude, Belief, and Behavior Scale

	Date_____ **Participant Code**_____ **INSTRUCTIONS: Please read each statement carefully and then circle the number to the right that best shows your level of agreement or disagreement with the statement.**	Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree
1	I keep condoms nearby and use them in my sexual encounters.	1	2	3	4	5	6
2	I remind myself to stay safe before and during sex.	1	2	3	4	5	6
3	I control my own sexual behavior.	1	2	3	4	5	6
4	I tell my partner I do not want to have sex without using a condom.	1	2	3	4	5	6
5	I don't drink alcohol or do drugs before sex so I can remain clear headed.	1	2	3	4	5	6
6	There is no known cure for AIDS at the present time.	1	2	3	4	5	6
7	A person with HIV or AIDS can pass it on to someone else during oral sex.	1	2	3	4	5	6
8	A person with HIV or AIDS can pass it on to someone else while sharing saliva.	1	2	3	4	5	6
9	A pregnant woman with HIV or AIDS can pass it on to her baby.	1	2	3	4	5	6
10	I can get HIV by getting a tattoo or through body piercing.	1	2	3	4	5	6
11	Condoms are the best way to protect myself from HIV and other sexually transmitted diseases.	1	2	3	4	5	6
12	HIV can be transmitted through the eyes, ears, nose, mouth, vagina, rectum, or penis.	1	2	3	4	5	6
13	I can reduce my chances of getting the AIDS virus if I have only one sex partner, who is uninfected, and who has no other sex or needle-sharing partners.	1	2	3	4	5	6
14	I can be 100% certain my sex partner does not have the AIDS virus if he/she tested negative a month ago.	1	2	3	4	5	6
15	Washing drug use equipment ("works") with alcohol kills HIV.	1	2	3	4	5	6
16	If my partner looks healthy, I do not have to worry about getting HIV or AIDS.	1	2	3	4	5	6
17	The chances of a sex partner in the Tulsa area being HIV infected are very low.	1	2	3	4	5	6
18	A women can not give HIV if she has sex during her period.	1	2	3	4	5	6
19	If my HIV test comes back negative, I do not have to worry about getting HIV because whatever I have been doing so far has been okay.	1	2	3	4	5	6
20	If a partner tells me he or she is HIV negative, it is okay to have sex without a condom.	1	2	3	4	5	6
21	A women can not get HIV during sex if the man pulls his penis out before he climaxes (cums).	1	2	3	4	5	6
22	Reducing the number of sexual partners I have is enough to keep me safe from HIV infection.	1	2	3	4	5	6
23	HIV is transmitted through blood, semen, vaginal fluids, and breast milk.	1	2	3	4	5	6
24	If I test HIV positive on a confidential HIV test, I will be reported by name to the Health Department.	1	2	3	4	5	6
25	If I test HIV positive on an anonymous HIV test, I will be reported by name to the Health Department.	1	2	3	4	5	6

APPENDIX A
Pre/Post Test Women's Sexual Knowledge, Attitude, Belief, and Behavior Scale

	Date_____ **Participant Code**_____ **INSTRUCTIONS: Please read each statement carefully and then circle the number to the right that best shows your level of agreement or disagreement with the statement.**	Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree
26	I can get HIV if I have sex with someone who shoots up or who has shot up in the past.	1	2	3	4	5	6
27	I believe I am knowledgeable about safer sexual activities.	1	2	3	4	5	6
28	I can use a condom when having sex and still be satisfied.	1	2	3	4	5	6
29	A woman can pass the HIV infection to a partner through vaginal secretions.	1	2	3	4	5	6
30	Having oral sex, but stopping before exposure (cum or pre-cum), is a safe method of having sex.	1	2	3	4	5	6
31	I am aware of the triggers that signal that risky sex is likely to happen.	1	2	3	4	5	6
32	If I am in love with my partner, I am more likely to engage in risky sexual behavior.	1	2	3	4	5	6
33	A person might not show up positive on an HIV test for 3 months after HIV enters the body.	1	2	3	4	5	6
34	If my partner wants to engage in risky sex, I negotiate with him/her to engage in safe sex.	1	2	3	4	5	6
35	A woman can get HIV if she has anal sex with a man.	1	2	3	4	5	6
36	Women are always tested for HIV during their pap smears.	1	2	3	4	5	6
37	Eight out of every ten men apply condoms incorrectly.	1	2	3	4	5	6
38	When with a partner, I switch from sexual behaviors that are getting risky to sexual behaviors that will keep me safe.	1	2	3	4	5	6
39	I do not have sex without using a condom.	1	2	3	4	5	6
40	It's embarrassing to put in a female condom in front of a man.	1	2	3	4	5	6
41	I am confident that I can convince my partner to use a condom.	1	2	3	4	5	6
42	I can refuse to have sex with my partner.	1	2	3	4	5	6
43	I don't think about protection when I have sex	1	2	3	4	5	6
44	Using birth control methods like the diaphragm, pills, or IUD will protect me from HIV.	1	2	3	4	5	6
45	My partner has control of whether or not he/she uses a condom.	1	2	3	4	5	6
46	If I have Hepatitis C, I can still get Hepatitis A or Hepatitis B.	1	2	3	4	5	6
47	HIV and the Hepatitis C virus can be in my blood years before any symptoms appear.	1	2	3	4	5	6
48	I may be infected with the Hepatitis B virus and not have any symptoms.	1	2	3	4	5	6
49	At present, there is no vaccine for Hepatitis C.	1	2	3	4	5	6
50	I believe my partner won't trust me if I bring a condom, or ask him to use a condom.	1	2	3	4	5	6

APPENDIX B – Page 1
PAIRED SAMPLE T-TEST

Question Pair #	t	df	SIG (2 Tailed) Alpha = .05	Question Type
1 Condoms Near By	-5.881	93	.000*	Behavior
2 Remember To Stay Safe	-4.944	93	.000*	Behavior
3 Control Own Sex Behavior	-2.876	93	.005*	Attitude & Belief
4 Tell Partner No Condom No Sex	-6.053	93	.000*	Attitude & Belief
5 No Alcohol Or Drugs Before Sex	-5.755	93	.000*	Behavior
6 No Known Cure For AIDS	-2.849	93	.005*	Knowledge
7 Pass HIV/AIDS From Oral Sex	-2.998	93	.003*	Knowledge
8 Pass HIV/AIDS From Saliva	3.428	93	.001*	Knowledge
9 Pass HIV/AIDS Mother To Baby	.521	93	.603	Knowledge
10 HIV/AIDS Tattoo & Body Piercing	-3.025	93	.003*	Knowledge
11 Condom Best Protection	-1.740	93	.085	Knowledge
12 Transmission Of HIV	-2.607	93	.011*	Knowledge
13 One Uninfected Partner	-1.814	93	.073	Knowledge & Belief
14 Test Negative One Month Ago	4.243	93	.000*	Knowledge
15 Washing Drug Works W/Alcohol	1.919	93	.058	Knowledge & Belief
16 Partner Looks Healthy	1.862	93	.066	Knowledge & Belief
17 Chance Of HIV In Tulsa	-1.170	93	.245	Attitude & Belief
18 Menstruation No HIV	1.431	93	.156	Knowledge & Belief
19 HIV Test Negative So Sex Okay	2.029	93	.045*	Attitude & Belief
20 HIV Negative No Condom	-.311	93	.757	Knowledge & Belief
21 Withdraw Before Ejaculation	2.518	93	.014*	Knowledge & Belief
22 Reduce Sexual Partners	2.767	93	.007*	Knowledge & Belief
23 HIV Transmission	-4.256	93	.000*	Knowledge
24 Confidential HIV Test	-.939	93	.350	Knowledge
25 Anonymous HIV Test	1.604	93	.112	Knowledge
26 HIV and shooting up	-2.145	93	.035*	Knowledge
27 Knowledgeable about safe sex	-5.047	93	.000*	Attitude & Belief
28 Condom and sexual satisfaction	-3.648	93	.000*	Attitude & Belief
29 HIV through vaginal secretions	-.090	93	.929	Knowledge
30 Oral sex safe if no pre cum/cum	2.803	93	.006*	Knowledge & Belief
31 Know risky sex triggers	-4.122	93	.000*	Knowledge & Belief
32 If in love will practice risky sex	.331	93	.741	Attitude & Belief
33 Window period 3 months	-2.531	93	.013*	Knowledge
34 Negotiate for safe sex	-3.437	93	.001*	Behavior
35 HIV from anal sex	-3.230	93	.002*	Knowledge & Belief
36 HIV test during pap smear	-1.430	93	.156	Knowledge
37 8 or 10 men incorrect condom use	-4.621	93	.000*	Knowledge
38 Switch from risky to safe sex	-4.618	93	.000*	Behavior
39 No sex without a condom	-5.955	93	.000*	Behavior
40 Embarrassing put female condom	-1.710	93	.091	Attitude & Belief
41 Convince partner to use condom	-4.024	93	.000*	Attitude & Belief
42 Refuse sex with partner	-2.599	93	.011*	Attitude & Belief
43 Don't think protection during sex	1.763	93	.081	Attitude & Belief
44 Diaphragm, IUD, pills protect HIV	.238	93	.813	Knowledge & Belief
45 Partner controls condom use	.406	93	.685	Attitude & Belief
46 If Hepatitis C can still get A or B	-4.125	93	.000*	Knowledge
47 HIV & Hepatitis C in blood years	-2.866	93	.005*	Knowledge & Belief
48 May have Hepatitis B & no symptoms	-3.052	93	.003*	Knowledge & Belief

APPENDIX B – Page 2
PAIRED SAMPLE T-TEST

49 No vaccine for Hepatitis C	-4.115	93	.000*	Knowledge
50 If bring condom partner won't trust me	1.100	93	.274	Attitude & Belief

- Denotes Statistical Significance

APPENDIX C – Page 1

Results of Outcome Objectives

Behavior Objectives

1. Consistent use of condoms during intercourse will increase by 30 percent. This objective was met. The participants' post-test scores indicated an increase of 59.5% for this behavior.
1. Reminding oneself to stay safe before and during sex will increase by 30 percent. The participants' post-test scores indicated an increase of 42.5% for this behavior.
2. Not drinking or doing drugs before or during sex will increase by 30 percent. The participants' post-test scores indicated an increase of 61.7% for this behavior.
3. Negotiating with one's partner for safer sex will increase by 25 percent. The participants' post-test scores indicated an increase of 49% for this behavior.
4. Changing from risky sexual behaviors to safer sexual behaviors will increase by 30 percent. The participants' post-test scores indicated an increase of 54.3% for this behavior.
5. Not having sex without use of a condom will increase by 30 percent. The participants' post-test scores indicated an increase of 71.8% for this behavior.

The six behavior related outcomes exceeded the original objectives established by the external evaluator.

Attitude and belief objectives

1. Believing that one controls one's sexual behaviors will increase by 25 percent. The participants' post-test scores indicated an increase of 34% for this behavior.
2. Telling one's partner that she will not have sex without a condom will increase by 30 percent. The participants' post-test scores indicated an increase of 41.4% for this behavior.
3. The belief that sex partners from the Tulsa area have a low chance of being HIV infected will decrease by 15 percent. The participants' post-test scores indicated an increase of 14.9% for this behavior.

4. The belief that a negative HIV test means one does not have to worry about getting HIV will decrease by 20 percent. The participants' post-test scores indicated an increase of 20.5% for this behavior.
5. Believing one is knowledgeable about safer sexual activities will increase by 25 percent. The participants' post-test scores indicated an increase of 46.7% for this behavior.
6. The belief that one can be satisfied when using a condom will increase by 25 percent. The participants' post-test scores indicated an increase of 31.7% for this behavior.
7. Believing that if one is in love with one's partner, one is more likely to engage in risky sex will decrease by 15 percent. The participants' post-test scores indicated a decrease of 2.2% for this behavior.
8. Believing that it is embarrassing to put in a female condom in front of a man will decrease by 15 percent. The participants' post-test scores indicated an increase of .1% for this behavior.
9. The attitude and belief that one is confident one can convince one's partner to use a condom will increase by 20 percent. The participants' post-test scores indicated an increase of 29.7% for this behavior.
10. The attitude and belief that one can refuse to have sex with one's partner will increase by 20 percent. The participants' post-test scores indicated an increase of 21.4% for this behavior.
11. The attitude and belief that one does not think about protection when one has sex will decrease by 20 percent. The participants' post-test scores indicated an increase of 10.5% for this behavior.
12. Believing that one's partner has control over whether or not he/she uses a condom when having sex will decrease by 15 percent. The participants' post-test scores indicated an increase of 14.8% for this behavior.
13. Believing that one's partner will not trust one if one brings a condom or asks one's partner to use a condom will decrease by 20 percent. The participants' post-test scores indicated an increase of 0% for this behavior.

Knowledge objectives.

1. Knowing that there is not a cure for AIDS will increase by 20 percent. The participants' post-test scores indicated an increase of 21.7% for this behavior.
2. Knowing HIV/AIDS can be passed to someone else during oral sex will increase by 20 percent. The participants' post-test scores indicated an increase of 27.6% for this behavior.

3. Knowing HIV/AIDS can not be passed to someone else while sharing saliva will increase by 20 percent. The participants' post-test scores indicated an increase of 42.5% for this behavior.
4. Knowing that a pregnant woman can pass HIV/AIDS to her child will increase by 15 percent. The participants' post-test scores indicated an increase of .1% for this behavior.
5. Knowing that one can get HIV by getting a tattoo or through body piercing will increase by 20 percent. The participants' post-test scores indicated an increase of 26.6% for this behavior.
6. Knowing that condoms are the best way to protect oneself from HIV and STD's will increase by 15 percent. The participants' post-test scores indicated an increase of 17% for this behavior.
7. Knowing HIV is transmitted through the eyes, ears, nose, mouth, vagina, rectum, or penis will increase by 25 percent. The participants' post-test scores indicated an increase of 25.5% for this behavior.
8. Knowing that one can not be 100 percent sure one's partner does not have the AIDS virus just because the partner tested negative one month ago will increase by 20 percent. The participants' post-test scores indicated an increase of 31.9% for this behavior.
9. Knowing that HIV is transmitted through blood, semen, vaginal fluids, and breast milk will increase by 20 percent. The participants' post-test scores indicated an increase of 38.1% for this behavior.
10. Knowing the difference between confidential and anonymous HIV testing will increase by 20 percent. The participants' post-test scores indicated an increase of 60.5% for this behavior.
11. Knowing that one can get HIV from current or former IDU's will increase by 15 percent. The participants' post-test scores indicated an increase of 16.9% for this behavior.

12 Knowing a woman can pass HIV to a partner through vaginal secretions will increase by 20 percent. The participants' post-test scores indicated an increase of 9.5% for this behavior.

13. Knowing that there is a three-month window period after HIV enters the body will increase by 15 percent. The participants' post-test scores indicated an increase of 23.4% for this behavior.
14. Knowing that women are not always tested for HIV with their pap smears will increase by 20 percent. The participants' post-test scores indicated an increase of 25.4% for this behavior.

15. Knowing that 8 out of 10 men put a condom on incorrectly will increase by 20 percent. The participants' post-test scores indicated an increase of 27.6% for this behavior.
16. Knowing that one can still get Hepatitis A or B even if one already has Hepatitis C will increase by 20 percent. The participants' post-test scores indicated an increase of 25.5% for this behavior.
17. Knowing that there is not a vaccine for Hepatitis C will increase by 20 percent. The participants' post-test scores indicated an increase of 36% for this behavior.

Combined Knowledge and Belief Objectives

1. Recognizing that one can reduce one's chances of getting HIV by having only one partner who has no other sex or needle-sharing partners will increase by 20 percent. The participants' post-test scores indicated an increase of 19.6% for this behavior.
2. Recognizing that washing drug "works" with alcohol will not kill HIV will increase by 25 percent. The participants' post-test scores indicated an increase of 25.9% for this behavior.
3. Recognizing that a partner may look healthy and still have HIV or AIDS will increase by 20 percent. The participants' post-test scores indicated an increase of 19% for this behavior.
4. Recognizing that a woman can transmit HIV if she has sex during her period will increase by 20 percent. The participants' post-test scores indicated an increase of 12.9% for this behavior.
5. Recognizing that if a partner tells one that he/she is HIV negative, one still can not have sex without a condom will increase by 15 percent. The participants' post-test scores indicated an increase of 4.3% for this behavior.
6. Recognizing that a woman can still get HIV even if a man pulls out his penis before he climaxes (cums) will increase by 15 percent. The participants' post-test scores indicated an increase of 20% for this behavior.
7. Recognizing that just reducing the number of sexual partners one has is not enough to keep one safe from HIV infection will increase by 15 percent. The participants' post-test scores indicated an increase of 23.5% for this behavior.
8. Recognizing that oral sex can be a safe method of having sex if one is not exposed to cum or pre-cum will increase by 20 percent. The participants' post-test scores indicated an increase of 29.9% for this behavior.

9. Recognizing the triggers that risky sex is likely to happen will increase by 20 percent. The participants' post-test scores indicated an increase of 25.6% for this behavior.
10. Recognizing that a woman can get HIV from having anal sex with a man will increase by 15 percent. The participants' post-test scores indicated an increase of 17% for this behavior.
11. Recognizing that birth control methods like the diaphragm, pill, or IUD will not protect one from HIV will increase by 15 percent. The participants' post-test scores indicated an increase of 0% for this behavior.
12. Recognizing that Hepatitis C can be in the blood years before any symptoms appear will increase by 20 percent. The participants' post-test scores indicated an increase of 19% for this behavior.
13. Recognizing that one may be infected with the Hepatitis B virus and not have any symptoms will increase by 20 percent. The participants' post-test scores indicated an increase of 23.4% for this behavior.